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SIVAS.

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SIVAS, TURKEY.

BY REV. ALBERT BRYANT.

THE city of Sivas, anciently Cabira and Sebaste, was the summer residence of the kings of Pontus. It lies 450 miles southeast from Constantinople, on the range of mountains and mountain plains stretching from the Anti-Taurus to Armenia. It was one of the last possessions of Mithridates, and was captured with that king's treasures, after a terrible battle on the plain above the city.

During the Greek empire at Constantinople, Sivas was of some account in church history. The first Gregory is said to have been the father of its churches, and Basil and the second Gregory founders of the many monasteries around it. Under the Saracens, the city was ornamented with splendid edifices, ruins of which still remain. When the Ottoman empire had its capital at Broosa, Sivas was garrisoned by Armenians; the city was captured by Timour, Bajazet's son slain, and four thousand of the Armenian garrison buried alive. During all the reign of the Sultans it has been the seat of a Pasha, and one of the imperial governors now resides there.

Books and tracts were sent to Sivas early in the history of the missionary work in Turkey. In 1845, a shoemaker, an avowed Protestant, was beaten, chained, and imprisoned by the priests of Sivas; in 1849, the sole Protestant there, a man who had found the Bible at Erzroom, demanded the protection of government; in 1858, Mr. Powers, from Erzroom, spent six months with the brethren whom this Protestant had gathered around him, and organized the church of Sivas. Rev. Benjamin Parsons was sent out to this field, and reached the city September 5, 1855. Since then several missionaries have labored there, but for different reasons their terms of service have been short, and progress has been greatly hindered by repeated changes. In the cities and villages around Sivas, however, a large and prosperous work is begun; four chapels have been built by aiding as many congregations, four preachers established over these congregations, and several other villages prepared, by the sale of

books and preaching the gospel, for permanent out-stations, when the young men from this field, now in the theological school, are ready for work.

One year ago three missionaries had charge of the Sivas field; now Mr. Livingston is there alone. If he looks out towards the north, from his home on the northern verge of the city, a mountain barrier, two days' journey in extent, lies between him and the church and pastor at Tocat, who need his counsel. If he looks over the citadel in the centre of the city, and beyond the southern mountains, a weary journey of three days will hardly bring him to the walnut orchards of Gurun, where the large and growing congregation of brethren will pray that one of the frequent mountain storms may shut him in for the winter. Towards the northeast, his horse will ford the river Halys, and by avoiding the needy villages on the way, will in two days bring his rider past the grave of the buried preacher to the house of the living preacher at Zara, who, if work is Christ-like, is Christ-like indeed. Three days farther is the city of Karahissar, and the Greek villages left from colonies which existed before the time of Xenophon. Five large cities need the missionary's constant care, and scores of villages—fifty of which are found around Sivas alone, into many of which the Bible has been introduced, and all of which are open for work—call always for his attention.

The shepherd who was feeding his sheep on the south of Sivas when the picture was sketched, has long ago folded his flock; the threshers who were driving their cattle over the heaps of yellow grain have finished their harvest work; and the muffled women who were returning from the graves, have ceased to mourn for the dust which that day they buried; but in Sivas, and its sister-cities and villages, women always mourn; the harvests of the Lord are ungarnered, and his fold unhoused. Who is ready to cross the seas and climb the mountains to join the devoted missionary at Sivas, in his fruitful, pleading work?

(For other statements respecting the Sivas field, see Herald for February last, page 45.)

ARABIC-SPEAKING NEGRO MOHAMMEDANS IN AFRICA.

BY PROFESSOR GEORGE E. POST, M. D., BEIRUT, SYRIA.

(SOME months since, an Arabic letter from West Africa, on its way to missionaries in Syria, reached the Missionary House, through President Roberts, of Liberia College, and Dr. Tracy, Secretary of the Massachusetts Colonization Society. Mr. Roberts wrote (May 21, 1868): "In the latter part of January last, we had a very interesting visit at the College from a learned, I am told, Mandingo priest, named Karfae, accompanied by ten of his pupils. . . . I gave them several Arabic books, with which they seemed greatly pleased. Professor Blyden had met Karfae a few days before at Vonsua, a native village about fourteen miles interior of Monrovia, and on that occasion obtained from him a plan, drawn from memory, of the temple at Mecca; and after his visit to the College he got another document, containing a description of the distances from Vonsua to Musudu, etc. This latter paper was written more particularly in reply to the circular of our friends in Syria, pasted in the Arabic books sent

through you, some time since, to the College, for distribution. The manuscripts, Professor Blyden handed to me, for the purpose of their transmission to Syria."

These manuscripts were shown to Dr. Post, of the Syria Protestant College, then in this country, and after his return to Syria he sent the following article, respecting the Arabic-speaking Africans, of whom this "learned Mandingo priest" is one. Both Professor Blyden, of the Liberia College, and Dr. Post, made translations of the Arabic letter. In reply to the circular pasted in the books from Syria, the writer gives the names of several of their "learned men," — of "Vonsua," "Bokoma" (Boporah), "Bakladu," and other places; states: "We are of one religion, and that is the religion of Mohammed"; says, "Whosoever believes in our prophet shall enter heaven, but whosoever does not believe in our prophet shall dwell in hell fire"; but calls the persons addressed "people of the books," and invites them thus, — "Come to us with the books which are among you, and your paper, and we will write to you." ED.)

In the year 1819, John Louis Taylor, of North Carolina, wrote to Francis S. Key, of Georgetown, D. C. (the author of the "Star Spangled Banner"):—

"Sir,—the inclosed letter, in the Arabic character, was written by an African slave, the property of a very respectable gentleman of this State. The man, whose adopted name is *Moreau*, is believed to have been powerfully connected in his own country, and to have received a very uncommon education, having been put under some Mohammedan priests for that purpose. He is said to have the manners and principles and feelings of a well-bred gentleman; and it is pleasant to add that his merits are appreciated by his worthy master, who treats him with unbounded confidence and indulgence.

"Moreau is strongly attached to his master by gratitude, as well for the kindness of his behavior to him, as for the deplorable state from which he relieved him when he first became his owner. On this account chiefly, but in some degree from the apprehension that his patrimonial and domestic rights may have been usurped in his absence, he is unwilling to return to his native country; but I have some reason to think he might be prevailed on to accompany a colony, should his services be deemed useful to the Colonization Society.

"I should be much gratified if you could indicate to me in what manner I could procure an Arabic Bible for his use, as I think it probable that a person of his enlargement of mind could not well peruse it without perceiving its authenticity and divine origin. His greatest delight, at present, is in hearing the Koran read to him in English; but it is with much difficulty he is made to understand it, and the little he does gather he probably owes to his familiarity with the original. Many persons were desirous of procuring a translation of the inclosed letter, which I hope to obtain by your assistance. The gentleman to whom it was addressed is wholly ignorant of its contents; I have others in my possession, but the one selected is the best and neatest display of penmanship."

The Arabic letter, and the original of Mr. Taylor's, have been preserved in the Library of Andover Theological Seminary, where the writer of this article saw them during the summer of 1867. The Arabic letter is a bombastic collection of sentences from the Koran, and at the end of it is a drawing, rudely executed, possibly an attempt at the plan of some building which Moreau had seen

in his own country, followed by some cabalistic sentences, not clearly intelligible to me during the cursory examination which I then made of them. There occurs, however, in that letter, one sentence in Arabic, from which it would appear that this slave was taken from a town called Kaba, in a province called Bewir, in Africa.

The subsequent history of this man is very interesting, as also some details of his previous history, which I obtained from Mr. Hathaway, of Brooklyn, late of North Carolina. It appears that Moreau was first sold in Charleston, South Carolina, to a master who ill-used him, so that he made his escape into North Carolina, where he was apprehended and confined in the county jail, from which he was sold into the possession of General Owen, a humane man, who treated him as mentioned in Mr. Taylor's letter. The desired Bible in Arabic was furnished through Mr. Key, and Moreau proceeded to study it with care. In time it produced its full effect on his mind, so that he was led to profess his faith in Christ. One peculiarity, however, marked him from the time of his acquaintance with Scripture. It was his dislike to be questioned as to his early history. Mr. Hathaway frequently asked him to give him some account of this matter, whereat he was accustomed at once to take his hat and wish him good morning.

Toward the time of his death, which took place two or three years since, his mistress gave him a blank book, requesting him to write an account of his life. He kept it for some time, and at length returned it to her, filled with Arabic writing. After his death it was sent to an Arabic scholar, who sent it back, saying that it was a collection of passages of Scripture, put together with no definite link of connection. This book was shown to me in the autumn of 1868, by Dr. Budington, of Brooklyn. I found it to contain the pith of the scheme of redemption, in a series of Scripture passages from the Old and New Testaments, and on the last two pages, the following appeal to his kindred, whom he names. The names are all pure Arabic, differing from those which occur in the letter referred to at the head of this article.

“Salaams to all who believe on the Lord Jesus Christ. I have given my soul to Jesus the Son of God. O, my countrymen Bundah, and Phootoor, and Phootdalik, give salaams to Mohammed Said, and Makr Said,¹ and all the rest. Come, come, come, come to Jesus the Son of God, and ye shall find rest to your souls in the day of judgment. Come, come, come, come, come, come to Jesus, the Son of the living God. He shall enter Paradise forever. Amen.”

This remarkable personage, and his story, were known to many individuals, but have not been published in full detail, so far as I know. In 1863, however, Mr. Dwight, Secretary of the Ethnological Society of New York, informed Rev. Daniel Bliss, D. D., President of the Syrian Protestant College, that there was a slave in North Carolina who was familiar with the Arabic language. He told him some of the above particulars, and showed him some Arabic manuscripts from the pen of the slave. The existence of one such man had led Mr. Dwight to suspect the fact of a prevalence of the Moslem faith, and Arabic language and culture, in the region from which he came. As a result of this conversation, Dr. Bliss offered to send Arabic Bibles to Liberia, to be circulated in the interior, and wrote to Beirût, where the principal press for printing Arabic books is in operation, and requested the missionaries of the American Board to send

¹ Several names are omitted here.

on a case of books, including Bibles, in the Arabic tongue, for the purpose indicated. He further requested that a slip of paper be pasted in the fly-leaf of each of these books, containing a request to all who read or spoke the Arabic tongue, and under whose notice these books might fall, to give their own names, and those of their villages and tribes, and the learned men in them, and their works, and any other particulars they might please; also an intimation of their desire, if they had any, to receive books and instruction. These books were sent and distributed among the Arabic-speaking tribes who frequent the borders of Liberia. The letter referred to at the head of this article is one of the replies which came to this document.

In the spring of 1866, Professor Blyden, of the Liberia College, being deeply interested in the fact of the existence of this element in the population of Western Africa, visited Syria, and spent the summer in the study of Arabic, and in observing the facilities which might be afforded to students from Liberia in acquiring this difficult tongue, and preparing for missionary effort in Africa. While in Abeih he showed the writer of this article several Arabic manuscripts, the work of natives of the interior of Africa, some of them creditable in style and penmanship, indicating a considerable amount of familiarity with that classic and beautiful tongue. Since his return to Liberia he has been laboring among these Moslems, and has sent for a fresh supply of Bibles, and educational books, to use among the Mandingoes of the interior.

The sum of our present knowledge is briefly this. There exist near the borders of Liberia, and thence an indefinite distance inland, villages and tribes of negroes, who speak, read, and write Arabic. Dr. Livingstone speaks of being among friendly Arabs near the Zambesi. He travels with Arabic interpreters all through central and southern Africa. These tribes would appear to be superior in culture and civilization to surrounding peoples. They profess the religion of Mohammed, shorn of much of its bigotry and intolerance. They are spreading this religion, by preaching and conquest, through an unknown but vast region of the interior of that mysterious continent. The way is open for evangelizing them through the Arabic language, by means of men who should be trained for the purpose in an Arabic department of the Liberia College. Such a department does not exist, but should be created by the enlightened liberality of friends of the negro and his evangelization.

It may be that a process is going on in Central Africa similar to that by which the many languages and races of the Græco-Roman empire were all merged into one, and made susceptible of evangelization through the Greek tongue. If indeed it be the plan of Providence that these many barbarous nations of Africa are to be consolidated under one aggressive empire of ideas and faith, erroneous and imperfect though they be, we shall recognize the wisdom and foresight which thus prepare the way for evangelization through the medium of one copious, cultivated, expressive tongue, in the place of leaving to the Church the difficult task of translating and preaching in *many barbarous languages*, incapable of expressing the finer forms of thought, and denoting the separation of the people into many hostile tribes, quite forbidding the freedom of travel and commercial intercourse, and the progress of Christian missions.

INDIA — THE MAHRATTA MISSION.

SIXTY-THREE years ago a Committee of the Church Missionary Society reported that Asia was inaccessible to missionary effort, and that Society turned its attention to Western Africa. The British power in India was limited; native princes still ruled over the greater part of the Peninsula; and the gross darkness of heathenism everywhere rested upon the people. Last year, more than five hundred American and European missionaries were proclaiming the gospel in fourteen different languages, in that field; fifty thousand adult communicants were enrolled in Christian churches; and contributions to the amount of two hundred and fifty thousand dollars were made by English residents, military and civilian, to help forward a cause whose benign influence upon the moral and social condition of the people compelled their respect and confidence. Such a testimonial, from those best qualified to judge, bears witness to the reality of the work in hand, and of the hope entertained for the future. The sum of one hundred thousand dollars given by native Christians, to various objects of Christian benevolence, attests their appreciation of the gospel.

Under a government that, with some trifling exceptions, secures the prevalence of English law and order, from Cape Comorin to the Himalaya Mountains; that is promoting popular education, building railways, developing the industrial resources of the people, and rousing them from the stupor of centuries to new hopes and aspirations, India, with its immense population, five times as large as that of the United States, presents a most interesting field of labor. A writer¹ in the last "Methodist Quarterly Review," after alluding to the early Sages of India, says, that "intercourse with the people, especially as an educator, discovers clearly that modern Hindoos are the lineal descendants of those ancient Sages." He finds encouragement to labor in the favorable influence of the British government; in the native endowments of the people; in the character of their languages, as adequate to the expression of every form of religious ideas; and in the English language, shaping the intellectual and moral life of the people, much as Rome was influenced by the language and literature of Greece. The long and weary years of preparation, of becoming acquainted with the habits and living down the ignorant prejudices of the people, of translating the Scriptures and preparing a Christian literature, and of illustrating the power of the gospel in the conversion and Christian living of men of every race and of every class, from the lowest to the highest, are fast drawing to a close. Already, at different points, large numbers are beginning to turn to Christ, and grander and more glorious prospects cheer the heart and quicken the efforts of the missionary band.

"Apart from all converts," writes Dr. Mullens,² "a mighty change has already been produced in the knowledge and convictions of the people at large. Everywhere do the Hindoos confess that an idol is nothing, and that bathing in the Ganges cannot really wash away sin. Caste is increasingly felt to be a burden. And the new School, numbering in Bengal many thousands of adherents, — some Brahmists, many more not Brahmists, but all holding theistic opinions, — are seeking a better way, and are anxious to cast aside the grosser rites and

¹ Rev. T. J. Scott, Budaon, India.

² "London and Calcutta."

beliefs of Hindooism, without suffering the penalties hitherto involved in so doing. Thus a powerful grasp has been laid upon the national idolatry, to keep it back, while the Empire moves forward."

Yet, considering the vastness of the field and the hope of the incoming harvest, the laborers are few. In those portions of the field left to the missionaries of the American Board, there has been no increase, but rather a falling off, of missionaries. In the Mahratta mission, especially, far from being able to make any advance, our brethren are scarcely able to hold positions already gained. They are scattered singly, at important centres, each of which would command the best energies of three men, — Fairbank, in feeble health, at Bombay; Hazen, one hundred and eighty miles away, at Sholapoor; Wood, nearly as far off, at Sattara, in another direction; Bruce, almost broken down by the charge of thirty native helpers, at Rahoori; Bissell, at Ahmednuggur, with a theological class and a female seminary on his hands, with all his station work; and Atkinson, hardly yet able to use the language, in charge of a station. What can these men do, thus left single-handed and alone, for the evangelization of not less than eight millions of people, dependent upon their efforts alone for the Word of Life? Bravely, gallantly, they stand at their posts. The ground won by years of toil and sacrifice, they cannot give up. The foundations are laid, the walls are ready to go up; shall the work now be delayed for want of men to carry it forward? Six new missionaries are needed in this field upon the instant, and a dozen would find ample scope for effort, in bringing one of the noblest races of India up to the high level of our Christian civilization.

CONDITION OF THE TREASURY.

THE first half of the current financial year closed on the 28th of February; and the constituency of the Board will learn with regret that the receipts, thus far, have not been such as the Prudential Committee were led to anticipate. It will be remembered that the amount set apart for the expenditures of 1869 was \$547,500 — an advance of \$22,500 upon those of the previous year. This advance was made in view of the claims of the missionary work in Eastern Turkey and China; and it was supposed that the urgency of these claims would be cheerfully recognized.

But the Committee are surprised to find that, instead of an increase of receipts, there has been a serious decrease. The following exhibit shows how much was realized, from donations and legacies, during the first six months as well of the last as of the present year:—

	Donations.	Legacies.	Total.
1867-8.	\$163,419 97	\$36,200 36	\$199,620 33
1868-9.	148,650 34	17,918 73	166,569 07
Loss,	\$14,769 63	\$18,281 63	\$33,051 26

These figures are suggestive and instructive. The falling off in *legacies* shows that this source of income must always be uncertain. The falling off in *donations* (\$14,769.63) shows that there is, somewhere, a lack of thoughtfulness. It would be wrong to infer that there is any diminution of interest in

the missionary work, or any widespread curtailment of the pecuniary ability of our churches. It is not to be imagined for a moment, that the friends of missions are willing to expose the brethren who represent them in the foreign service to apprehension and embarrassment. And yet we are drifting toward a point where retrenchment will become a necessity.

There is ample time, however, to avert such a catastrophe. The cordial, united action of the churches can easily place the treasury in its normal condition. To this end two things are to be aimed at. (1.) Larger contributions are indispensable. Some of the steadfast and life-long supporters of missions do not appear to realize that the work which they have undertaken, must be progressive, and that, consequently, their offerings should be progressive. (2.) Greater promptness in making collections, as also in remitting them when made, is exceedingly desirable. The importance of such a change will be inferred from the fact that the Treasurer has expended, since September 1, 1868, about \$100,000 beyond the sums which he has actually received.

It is respectfully submitted to the friends of our common enterprise that they endeavor to save the missions from the dangers which threaten them. And the Committee beg leave to suggest the value of special prayer "at such a time as this." In past years the Board has been under great obligations to those who have remembered the interests which it has in charge before the mercy-seat. In times of peril, not unfrequently, deliverance has seemed to come from those who had ready access to the secret place of the Most High. The same ministry of intercession is earnestly invoked at the present time.

MISSIONS OF THE BOARD.

Zulu Mission.

(Southern Africa, near Port Natal.)

MR. TYLER, of the Esidumbini station, wrote, December 9th, that he had just received a visit from two women who came to converse about uniting with the church. For a year they had expressed the desire to become Christians, and seemed to be striving to do right. They also stated that the son of one of them, with whom both resided, had recently established family prayer, and expressed his decision to live in a Christian manner. There were, also, other cases of interest among the attendants upon Sabbath services.

IGNORANCE—INFLUENCE OF DRESS.

Writing in regard to matters connected with his missionary work, Mr. Tyler says: "The first obstacle to be overcome in our attempts to elevate the Zulus is ignorance.

Our primary work, with old as well as young, is teaching A, B, C. A knowledge of the alphabet generally precedes the casting away of the rude heathen dress, made of cow's skin, and putting on some civilized article of clothing. When I came to this field, nearly twenty years ago, it was remarked that a shirt was the 'anxious seat' of the Zulus; and there was some truth in it, for to adopt the customs of the whites, and especially to wear clothing, was to become a Christian, and expose one's self to ridicule and opposition. But it is not so now. A desire is manifest among the heathen generally, as well as among those instructed on our stations, to obtain European garments. Were it not that they find other uses for their money, such as paying taxes to the colonial government, and buying cattle to barter for wives, I think most of the young men would prefer to be clad.

"We shall hail with joy the day when all are civilized in this respect. Especially will it be a pleasure to us on the Sabbath to see our congregations neatly clothed, instead of half or more, as at present, with their dark forms so scantily attired, according to heathen fashion.

"It is sometimes amusing to witness the effect of a little learning, and a few articles of dress, in raising a Zulu's tone of self-importance. Some, after being under the civilizing process only a few days, regard themselves as far on the road to knowledge and faith—according to their ideas of what faith is. The time required to teach a Zulu to read fluently depends chiefly on his natural talent. Some are able to read well in six months, but most require a longer time."

NATURAL ABILITY OF THE ZULUS—HIGH SCHOOL.

Respecting the native capacity of the Zulu people, Mr. Tyler writes: "My observation and experience among them led me to believe that in *mental* as well as physical ability the Zulu race is, naturally, in no respect inferior to the whites, and is capable of as high a degree of cultivation as any race on the globe. As Christian and civilizing agencies have made the descendants of other once unenlightened nations what they are to-day, the same agencies, if faithfully applied, will raise the Zulus to a like state of improvement.

"It is a matter of gratitude that the high school for boys, at Amanzimtoti, under the care of Mr. Ireland, is in so prosperous a condition. If those lads graduate with God's love in their hearts, and with high resolves to be useful to their countrymen, we may expect great and blessed results. They are the hope of the church in this part of South Africa. On them we must rely to carry forward the work God has permitted us to commence. Let fervent prayer ascend for this school that it may become truly a 'school of the prophets.'"

"A 'SPIRIT DOCTOR' IN ZULU-LAND."

On the 5th of December last Mr. Tyler wrote: "An 'Isanusi' (spirit doctor) called

on me to-day for permission to remove his kraal to the mission station, and when I told him I should most certainly object to any one's living near me who practiced his nefarious arts, he replied: 'Teacher, I have abandoned them all. No one consults me now, and I wish to attend service on the Sabbath,' etc. By this request and assertion, from one whom I have known for nearly nineteen years, I was led to reflect on the contrast between the present and the past, as to the facility with which spirit doctors lead astray and extort money from their deluded countrymen. When I first became acquainted with this man he was, in his own estimation and that of others, *poor*; that is, he had but one wife and four or five head of cattle. Being shrewd, and fluent in speech, he concluded to become a doctor—to fill his purse, obtain as many wives as possible, and a large number of cattle. He immediately began to initiate himself into the mysteries of the craft, so graphically described by Rev. Lewis Grout, in his admirable work on 'Zulu Land.' He soon began to practice, and pretended to obtain from the departed spirits the causes of sickness, death, and all other calamities. By carefully securing a fat cow as prepayment, before the least descent into Hades, this crafty doctor soon rose in importance and wealth, obtained five or six wives, and a score or more of cattle.

"The only check he now meets with in his unrighteous gain is a stringent colonial law, prohibiting the spirit doctors from obtaining wealth in this manner. He is evidently desirous of a nice place to build and to plant, but I fear his ideas extend no farther. As he promises to abandon his deceptive practices, I shall consent to his living near me, hoping that, if he himself does not receive the truth, some of his children will."

POLYGAMY AND ITS INFLUENCE.

"A man came this afternoon (December 8) to ask for cod-liver oil, which he had heard was good for disease of the lungs, with which he is afflicted. An opportunity was afforded me to speak a word about the Great Physician, and his reply, so unlike that of the heathen generally,

surprised me: 'Teacher, I know I ought to be a Christian, but one thing hinders, and you know as well as I what that is. I have two wives. I love them both, and they love me. Both of them have borne me children. How can I dismiss one of these wives and send her back to her parents, thus depriving myself of the children, for a mother will never part with her offspring.' I endeavored, in as judicious a manner as possible, to show him that his present duty was to repent and believe in Christ, to establish at once family prayer, abandon every soul-debasing custom, and not let the fact of his polygamy operate as an excuse for not serving his Maker. I assured him that if he truly devoted his heart and life to God, the Holy Spirit would reveal to him his duty in reference to his wives. He went away *sorrowful*.

"Doubtless there are other cases like this. When I am preaching, I often think I can read in the countenances of hearers the language of their hearts, which if expressed would be: 'Yes, teacher, you speak the truth. We assent to it all; but alas, we are polygamists!' The precious doctrines of the Bible commend themselves to their consciences, but here is a custom, hereditary, consonant with all *their* notions of real manhood, and so deeply rooted in their affections that to exchange it for a life of monogamy and Christian self-denial seems too great a sacrifice. We thank God, however, that some are willing to do this for Christ. Such have been frank to confess, that while in a state of polygamy they found it impossible to live in accordance with the dictates of their consciences, enlightened by the divine Word and Spirit.

"Sad though it be to contemplate, we fear it is doubtless true, that but few of the present generation of polygamists in Natal will be influenced to embrace Christianity. Our hope is in the *rising generation*. Under the process of religious and social improvement now going on, the young are led to contrast heathenism with Christianity, and to see that true prosperity does not depend on the number of wives a man possesses. The colonial government is taking measures to diminish the number of polygamic marriages, by direct taxation; but the gospel has laid the

axe at the root of this gigantic evil, and it is destined to fall."

Mission to Greece.

DR. KING finds himself unable now to undertake regular Sabbath services in Greek, as formerly, "nor," he says, "is this necessary, as there are two others here, native Greeks, who have regular services, and preach the gospel in its purity." But he wrote, December 30: "I was able, however, notwithstanding my infirmities, to perform service in Greek for about three months during the last summer and autumn. This I did to supply the place of Dr. Kalopothakes during his three months' absence in Mani, and of Mr. Constantine during his two weeks' absence in Smyrna.

"As to the accusation brought against me before a court of justice, and with regard to which I was, near the commencement of the present year, examined, I believe it is the intention of the judges to let it pass in silence. I do not think the courts here will ever trouble me again on account of my religious views and teaching. A considerable degree of religious liberty has been gained, and a foundation has been laid, on which, I trust, will one day arise a beautiful superstructure."

Western Turkey Mission.

THE "CENTRAL EVANGELICAL UNION."

THE March number of the Herald contained statements from Messrs. Leonard and Pettibone respecting the formation of a new Evangelical Union, and the theological school at Marsovan, 350 miles east of Constantinople. Letters have now been received from the two brethren at that station, Messrs. Tracy and Smith, relating to the same matters, from which a few extracts should be given. Mr. Tracy refers to the Union, and its formation at this time, as having been "born of prayer"; special prayer-meetings for the school and the work having been held during the whole summer, and a strong desire for

some movement of this kind having at last "seemed to seize upon all hearts at once." That there is reason to hope for good results seems obvious. He remarks: "After long and thorough discussion, the constitution was adopted, giving to the 'Central Evangelical Union' the power to license and ordain preachers, establish new churches, strengthen feeble ones, seek out and educate young men for the ministry, and carry evangelization into new places. A most gratifying spirit of love and harmony pervaded the meetings, which were each preceded by a season of social prayer. The native brethren expressed themselves as much cheered and encouraged by the sympathy of those present, saying they should not hereafter have such a sense of being alone.

"I was not a little surprised to hear the preachers express ideas on the matter of self-support as radical as we believe in; ideas which, a little while ago, would not have been listened to with patience by preacher or people.

"When the young men received their licenses from the newly-formed Union, together with earnest words of counsel, there seemed to be a salutary warming up on both sides. We were glad to see them fused in feeling. Several churches were not represented, not knowing or understanding this new thing. We hope they will come in soon. There is also a fair prospect of the establishment of several new churches soon. We trust in the Lord that the number of delegates will be more than doubled next year."

MARSOVAN THEOLOGICAL SCHOOL AND CHURCH.

Mr. Smith wrote, December 10, respecting the young men just graduated from the theological school at Marsovan, and the church there: "The young men were examined by the newly-established Evangelical Union, and received licenses to preach. Six of them have already gone to occupy important fields of labor; another is helping us here for the winter, longing to depart as soon as spring opens, to carry the glad tidings to his benighted fellow-countrymen in Russia, on the shores of the Caspian Sea; and from the eighth

I have received a letter to-day, earnestly renewing a request that he will go immediately to Adrianople, where he labored with acceptance during his last winter's vacation. Many other places were anxious to secure a preacher from this class. Some of these calls we were able to supply temporarily, by sending the members of the second class to labor during their vacation; but other important fields are entirely unsupplied.

"The church here, in Marsovan, though by no means in such a state as we desire, gives some signs of life, and has received tokens of the divine favor. Ten persons have been received to its communion, on profession of faith, since the commencement of the present year. The examination of these candidates, and especially the childlike Christian experience of some of them, filled our hearts with unutterable joy, making us feel that the Lord was indeed among us; not in wind and earthquake and fire, but in 'a still, small voice.' During the past few weeks also, this church and community have moved with considerable energy, endeavoring to raise money for building a chapel and settling a pastor. For the former, they have raised about four hundred dollars, in gold; and for the latter, have pledged fourteen dollars a month, and given a call to a young man who was formerly a teacher here, but is now preaching in Nicomedia. We do not yet know whether he will come or not. The work in our out-stations is, in general, hopeful."

JOY IN THE WORK.

With reference to satisfaction in the missionary work, Mr. Smith writes: "The sacrifices which we make in leaving home and friends and native land—that land compared with which all other lands seem poor and tame; that priceless heritage of the fathers rendered doubly precious by a second baptism in the blood of our own brothers and sons; that brightest spot of earth—all these are not worthy to be compared with the blessed privilege of being permitted to labor in the missionary work. Often do our hearts sink low in the dust, swelling at the same time with unutterable joy, at the thought that 'unto

us is this *grace* given, to make known among the Gentiles the unsearchable riches of Christ.”

Central Turkey Mission.

MARASH STATION.

HOW IT STRIKES A NEW COMER.

MR. TROWBRIDGE has removed from Constantinople, Western Turkey, to Marash, Central Turkey, to aid Mr. Montgomery in the care of the theological school at that place. He wrote from there December 1: “We arrived here on the 6th of October, and have now had time to look about somewhat, get acquainted with some of the people, and begin, in a measure, our work. We are greatly pleased with our associates, with the people, and with what we see of the Lord’s work here. Several things have struck me especially. One is the great *poverty of the people*, as compared with the Protestants in Western Turkey. It is simply impossible to describe the wretched condition of the greater part of the Christian, non-Mussulman population of Marash. I have taken pains to go to some of the houses of the Protestants, with the pastor, or acting pastor, of the Second Church, just to learn their condition. I confess that I had little conception before of *real poverty*. I have visited among the poor a great deal — at Bitlis, Erzroom, Trebizond, Constantinople, New York, and Brooklyn — but the poverty here surpasses all I have seen elsewhere.

“Another thing is worthy of notice. Notwithstanding their poverty the Protestants are cheerful and happy. I have not heard *one word of complaint* since we came here. And pastors, teachers, students, the leading men among the Protestants, — *all*, men, women, and children, — seem to look up to the missionaries with confidence and love. Another thing appears plain to me, which is, that the missionary force in this whole region is *altogether inadequate* to the demands of the work.

“I had intended to write you about the present state of the work here in Marash,

but cannot by this post. I will say this, that the brethren all seem hopeful; there is certainly an earnest spirit of prayer in the churches; and the Sabbath-schools and preaching services are very fully attended. You will not fail to pray for us.”

OUT-STATIONS — ZEITOON.

In a letter dated December 15, Mr. Trowbridge writes, from Marash: “Yesterday I returned from a trip to Zeitoon, a place, as you know, long famous in all these regions, on account of the wild and lawless character of the inhabitants. It was not until 1862 that the people were subdued and brought under the authority of the Turkish Government. The town contains about 10,000 souls, all of them Armenians. They are men of athletic forms, quick step, and piercing eyes; men who show in all their bearing that they have always breathed the free air of the wild mountains on which they live, and that they chafe terribly under the restraints of a semi-civil government. The town itself is built right against the side of a high rock, the houses ranging one above another like a flight of stairs, the roof of the lower house forming the front yard of the one above it. In one place I counted eleven houses thus piled one above another. The streets are right on and over and *through* the rocks. Altogether the external appearance of the place is very singular.

“In 1864, Dr. Pratt made a professional visit to Zeitoon, to attend one of the principal men, who was dangerously sick. In 1866, Mr. Montgomery, with a native pastor of Marash, and one or two native brethren, attempted to make another visit there. They went at the earnest solicitation of several men who had avowed themselves Protestants; and as the town had come under Turkish authority they anticipated no special danger or difficulty. They were met, however, on the edge of the village, by a large mob, were violently beaten and driven off, one in one direction and another in another. But several native preachers or helpers have visited the place from time to time during the past two or three years, have generally been well treated, and have found

that the true heaven was working in the hearts of some of the people.

“About six months ago a native preacher was sent from here, supported in part by the Home Missionary Society of Marash. He has remained there unmolested till the present time, and has had abundant opportunity to preach that Word whose entrance giveth light.

“As the brethren were not expecting me, my arrival [on Thursday] created quite a sensation. In the evening we had a little meeting, which was attended by 12 or 15 persons — tall, stout fellows, many of whom had never before had an opportunity to speak with an American missionary. Of course my heart was full, and my words flowed freely. The character of the men suggested to me the story of the dying thief, and so I took that story as the basis of my remarks. On Friday and Saturday evenings meetings were held, attended by from 20 to 25 persons. On the Sabbath I preached twice, and towards evening baptized a child of one of the Protestants.

“On Monday morning, two hours before sunrise, I started for home, reaching here about sundown. My guide was one of the Zeitoon Protestants — a tall, gaunt man, past middle life, who has suffered much there for Christ's sake. At one time the people blackened his face with a coal, put him astride of a donkey with his face towards the tail, and thus paraded him through the streets! A crier went before him, shouting, ‘Thus shall it be done to all who reject the worship of saints, who do not honor the Virgin Mary,’ etc., etc. There is now no persecution, and the preacher is on friendly terms with the Armenians and their ecclesiastics. The soil is rich and deep; the seed has been and is now being sown; pray that it may be watered of the Spirit, and bear a quick and abundant harvest.”



FUNDAJUK AND ALBUSTAN — TITHES — THEOLOGICAL SCHOOL.

Mr. Montgomery wrote, from Marash, November 24: “You will be glad to hear that the Lord has continued to bless the work in Fundajuk. Within a few weeks

a church with seven members has been organized there, and a by-law of the new church obliges every member to give at least a tenth of his income yearly to the Lord's service. Three more members have been examined and are ready to be admitted. We have not been able to find a pastor for them yet.

“The arrival of Mr. Trowbridge, in October, gave me an opportunity to make a short visit to Albustan. Every church member there, after a free talk of an hour one evening, adopted the tithe system of giving to the Lord's service.

“Our theological school this year has thirty-six students, most of whom have the ministry in view, and are making good progress, mentally and spiritually. The teaching of these earnest Christian brethren is beyond description a blessed and joyful work.”

ANOTHER MAN NEEDED.

In each of his two recent letters, Mr. Trowbridge speaks strongly of the need of more laborers at Marash and in that mission. Mr. Montgomery also writes: “I hope you will not be wearied by our asking for more reinforcements. Two men are not adequate to Marash station-work and the school beside. Our out-station work is, or ought to be, large. There are 35 or 40 Armenian villages near by, in these mountains, to the north and north-west of us, which should be visited and worked. The people are waiting and asking for the gospel. Two men, especially young men, needing time for study, cannot find time, after doing the school work, to attend to this village work. Certainly one is needed to devote himself wholly to this, who shall visit these places as often as necessary, prepare the way for the student's vacation labors, superintend those labors, and make them a blessing both to the students and to the people. Without such a man, this mountain work, which is now, after our theological school, one of the most important parts of our mission work, must remain mostly undone. I suppose Mr. Adams has written you of his need of an associate in Adana. It is very unfortunate that he is obliged to be alone this winter. Have you not some good

man whom you could send to Adana before spring? It is near the coast, so that winter need be no hindrance. Please do not neglect these appeals. The men are necessary *now*."

ALEPPO STATION.

IMPROVEMENTS.

DR. NUTTING, who returned from the United States to this mission last season, has been stationed at Aleppo, since August last. He writes, November 16: "We now find ourselves pleasantly settled in 'our own hired house.' We are fast becoming acquainted with the members of the little church and congregation, and greatly interested in the work committed to our care." The congregation is now small, "from 30 to 50," but is in urgent need of a chapel. "Very hopeful" in regard to the work there, he writes: "If we can have a good chapel in a good location, and a good working force, I believe, with God's blessing, that within two years we shall see a congregation of more than two hundred souls. I feel that this third attempt to reach the perishing thousands here with the gospel is to be successful. Almost every day I see or hear something which gives me new hope. Papal influence is very strong. The Jesuits, or French papists, are building a church which will probably cost 1,000,000 piasters. They have boarding-schools for boys and for girls, and a printing-press; but the truth is mighty and shall prevail.

"Aleppo has progressed in civilization very much since I was first here, in 1854. All the stations of this mission are now connected with this city by telegraph, while it is connected with Constantinople and other European cities. A line from here to Killis, Aintab, and Marash has just been constructed. We have French and Russian, as well as Turkish posts. A semi-weekly paper, called the '*Frat*' (Euphrates), is printed here, in three languages — Arabic, Armeno-Turkish, and Arabo-Turkish. The streets are being repaved, and widened in some places, and street-lamps are being put up. A carriage-road from here to the sea-port, Alexandretta, is to be rapidly built."

Eastern Turkey Mission.

HARPOOT.

(About 175 miles south of Trebizond.)

LETTER FROM MR. WHEELER, November 21, 1868.

THE following extracts will be read with special interest by many who became acquainted with Mr. Wheeler during his recent sojourn in the United States, and others who have read his "Ten Years on the Euphrates" and "Letters from Eden." He had been at Harpoot again several weeks when he wrote; long enough to form impressions as to the present condition of the work in that field.

General Impressions. "Since reaching here I have spent most of my time in the city, and a good share of it in the little Bible depository over the gate, seen at page 220 of 'Ten Years.' When you remember that we are occupying seventy-one out-stations, and that this is the season for sending out the students of the seminary as helpers for the winter in many of them, and that these men, as well as the Bible societies in other villages, are now to get their winter supply of books, you can imagine what one of my most pleasant labors has been. The six thousand copies of the Koordish Primer were at once sold to the 'Union,' who held a meeting here the week after our arrival. Two days were given to the examination exercises of the seminaries, of which I can only say that to me they still seem to be doing their good work well.

"But while I have been thus mostly confined within the city limits, I have had daily interviews with men from all parts of the field, and had opportunity to get a correct impression of the work and the existing grounds of encouragement; of which I will only say that they more than equal my highest expectations. You will not imagine that there are no discouragements. The devil has no idea of giving up his strongholds here without a conflict, and he is evidently using every available means to stop the progress of the work, and with some success. Just now the point of greatest danger seems to be in a

return among the helpers employed by us of that evil spirit of dependence upon us instead of the Master, in temporal affairs, which, at one time, we supposed to have been finally cast out.

The Pastors and Churches. "But, while such is the case with a part of the 'helpers,' there has been a marked growth in the opposite direction on the part of the pastors of the churches. Among them there is an evidently increased and increasing spirit of dignified, manly, Christian independence, or rather of *dependence on Christ alone*, and a sense of responsibility to him, which justify cheerful hope of the future. As a body, they take naturally to the discharge of the duties of their office, and are succeeding beyond my own previous highest hopes. The same also is true of the body of the churches. They seem to be falling naturally into line in the discharge of their duties, in a way calculated to encourage high hopes for the future.

A Church formed at Palu. "This ground of encouragement was seen especially in connection with the organization of churches and the ordination of pastors, a few days since, in Palu and Husenik. It having been decided in the meeting of the Union before alluded to, to accede to the request of the brethren of Palu, the pastors and delegates of the churches present in the meeting, and some others, women as well as men, some forty in all, started for the city a day in advance of Mr. Allen and myself. So well were we persuaded of their fitness for the task before them, that, as we approached Palu, with Misses Seymour and Warfield, at evening of the day on which the church was to be organized, we spoke cheerfully of the good work as already done, and felt sure that it was well done. We felt not the least sense of personal responsibility. Hitherto the care and labor had been in a great measure ours. We had sent and recalled men, and labored, both through them and directly, to instruct the little body of hopeful believers in regard to their duty; but now, we said, is the time to throw off responsibility, to withdraw our

hand, and see the ark move by the hands of our divinely-chosen successors. The result did not disappoint our hopes. On reaching the city, the meeting in which a church of 13 members (11 of them such by profession) had been formed, was just breaking up. The first salutation of the people was, 'Missionaries, how is this? We made preparation for sixty guests and but forty came, and now we have sent to the villages around for twenty more, for we do not wish to be contending about guests.' This, in a city where, in past years, we have so often secured entertainment only by aid of the Turkish Governor compelling our reception, made a pleasing contrast between the old and the new.

"Though in a land where the desire to receive the communion from Protestant hands is so strong, not a person had been proposed for membership and rejected. For a long time the little body of recognized Christians had been accustomed to hold weekly 'church meetings' for prayer and mutual consultation, and in those the persons proper to be received had been unanimously agreed upon; and though several more are hopefully Christians, and will probably ere long be received, no others offered.

Ordination. "The next morning they met again to examine the candidate, a young graduate of our seminary, who, on account of his age — only about 23 — had for some time declined to become their pastor, and had only yielded when referred to the youthful Timothy, put, by the Apostle, to the work of choosing and ordaining pastors. He is a native of Malatia, and, in anticipation of ordination, had recently married a girl from the same city, a graduate of the female seminary. In the examination, of which we missionaries were little more than spectators, two things struck me. First, the evident aim of the questioners not to show off their own theological learning and acumen, but to find out what the candidate believed, and how he felt about the important step before him. It was an eminently practical examination, one which might well be a model to some more learned bodies at home. Second, the transparent clear-

ness of the candidate's answers, and the readiness with which he quoted a 'Thus saith the Lord,' as a reason for the faith which was in him. Their definiteness of purpose to ascertain whether the young preacher had Christ in him, the hope of glory, was only equaled by the clearness of his declared purpose to know only him crucified, as the sinner's hope.

"The ordination exercises were interesting, some of them exceedingly so,—to me even thrilling in their interest. I was particularly struck by the charge to the pastor, given by the pastor of the Harpoot church. Alluding in a touching way to the youth of the candidate, 'the youngest among us on whom hands have yet been laid for this high office,' he went on to say that two memorials would be constantly before him to aid him in remembering his duty. Pointing towards the Euphrates, which flows at the foot of the hill on which the city is built, he said, 'This river witnessed the expulsion of Adam from Paradise, because he forgot the high dignity and responsibility of the position in which God had placed him, and sought his own selfish indulgence.' Again, pointing up to the lofty castle-crowned height which separates the two portions of the city, and one of whose caves, dug in its rocky summit, Armenian tradition makes the residence of Mesrope, the saintly man who, many centuries ago, gave the nation their alphabet and Bible, and dwelling for a few moments on his history and character, and especially his self-denying, self-forgetful labors to elevate his people, he added, 'He only is *worthy* of remembrance on earth who forgets himself,' and went on to urge his young brother to give himself wholly to his work with such a spirit of self-forgetfulness.

A Good Example. "On the next morning—the Sabbath—they met for prayer and to ordain a deacon, who had been selected with no suggestion from us, and seems to be eminently fitted for his place. At the close of this meeting, as we were conversing, this deacon arose and begged that all would be silent for a few moments. 'A number of us,' said he, 'have the habit of meeting weekly at this hour for a few

moments, to pray for the conversion of the world.' The congregation seated, he called upon a brother to lead in prayer, and an earnest petition was offered for the speedy coming of Christ's kingdom; which petition had all the more force when we knew that these praying men, under the lead of their pastor, constitute an active missionary society, who, by their personal labors in the city and surrounding villages, have done and are still doing much to bring men to Christ. While there, we offered to share with them the expense of purchasing and keeping a horse for the sole use of this society, and especially of their pastor, in visiting the villages in the neighborhood; and the offer was at once cheerfully accepted, though, as they said, they saw that the result would be to deprive them frequently of their pastor's presence and labors. May not the churches at home learn something from this Palu church, of the way to revive and sustain the concert of prayer and the spirit of labor for missions?

A Communion Season. "At noon a congregation of some 350, including about 50 communicants, met for the communion, and O, if you wish such hymns as 'Rock of Ages, cleft for me'; 'There is no other name so sweet'; and 'O happy day that fixed my choice On thee, my Saviour and my God,' to sound sweeter than it is possible for them to sound anywhere else, till we sing them with the redeemed in heaven, come and join with us in singing them at such a communion. I, at least, don't remember having felt Christ and heaven so sweet and near anywhere else. At the close of the service I was struck with the deacon's calling aloud to the people, 'Don't forget the contribution-box'; which is permanently fixed near the door, silently soliciting gifts.

Another Ordination. "The young preacher in Husenik, a class-mate of the Palu pastor, had been 'called' by his people, but declined to be ordained at present. This Palu meeting, however, was too much for him, and the Union adjourned to Husenik to ordain him. We were pleased to see that, with no hint from us, the church

chose a delegate to go with their pastor, and thus began at once to do their part in the work of planting churches.

“Of the exercises in Husenik I will only say that they passed off to our perfect satisfaction; and these two little churches set out with a prospect of speedy entire independence of foreign aid. We are pleased to see that the people in both places manifest a liberal spirit. Those in Palu aided their pastor in fitting up his house, and gave him a nice ordination suit, besides increasing his salary from \$7 to \$9 per month. The people in Husenik also increased the salary from \$7.40 to \$10 per month. Their pastor has a wife and three children.

“There was hope of forming churches in several other places, in which the failure to secure suitable men for pastors has prevented it for the present, but, as we trust, only temporarily.

The Mission to Koordistan. “It will encourage you to know that the pastors of the churches in this city and Cutturbul started two weeks since, on a tour of exploration in Koordistan, during which they will fix the location for the winter of the seven missionaries supported by the Union. This missionary work excites a deep interest in the communities, and we hope that it will be cheerfully and successfully carried on. Considerable sums have been given for it by Armenians who have no sympathy with Protestantism, and it promises to bring Protestants and Armenians into closer Christian union. Many who formerly accused the Protestants of dividing their nation, now say, ‘We were mistaken; they are rather uniting it, by bringing back those who, by losing our language, were lost to us.’”

villages, states: “There will be, in this region, no cold-season harvest this year. The drought here is far more severe than around Wadālè. Many wells from which villages are supplied with water, or from which fields are irrigated, are dry. In many townships the later crops have not been sown, and where they have been it has been only a waste of the seed. The early crops were very thin and poor. So instead of finding the people, as they are usually at this season, at work in the full threshing-floors, and engaged in driving away the birds from their fields of grain, I find disconsolate crowds in the villages, talking about the famine prices and the gloomy prospect; discussing the question whether there is any part of the country to which they may drive their cattle and find grass or fodder, or whether Government will not give up the rental of this year; or, in a general, desponding way, repeating again and again the items of distress, and asking ‘What shall we do?’ So I have large audiences, and they are ready to hear. They attend so earnestly that I query, with a faint hope, whether, ‘when God’s judgments are in the earth’ these ‘inhabitants of the world will learn righteousness.’ Those who were of us, but have wandered, talk of their folly and repentance, and their wishes to return to the fold of the Good Shepherd.”

Ceylon Mission.

HEAVY BURDENS.

THE following paragraph from a letter from Mr. Sanders, of Batticotta, written in December last, a few weeks after the death of his wife, may possibly lead some young man in America to inquire whether he is not called to tender his services, to relieve the “exigencies” of some mission: “You have already been informed of the Lord’s dealings with me. He leads me by a new way, and teaches me lessons I had not learned before. He also shows us, as a mission, that *our* plans are not *his* plans — that individuals and families whom we think necessary for the work in Jaffna are not considered essential for the accomplishment of *his* purposes. Six weeks ago

Mahratta Mission — Western India.

THE PROSPECT OF FAMINE.

SOME statements in regard to the scarcity of provisions in the central and northern parts of India were published in the Herald for March. A letter from Mr. Fairbank, of the Mahratta mission, dated November 23, respecting work in the

I thought it difficult to carry forward, efficiently, the work I had in hand, with a loved companion to assist me. Now, God, in his providence, adds much heavier burdens and requires me to bear them alone. The mission have requested me to take the duties of Secretary, Treasurer, and Depository, and the editorship of the 'Morning Star,' from the first of January. The training and theological institution is still left in my charge; and the evangelistic work of Chavagacherry, Manepy, Batticotta, and the Islands, is included in my duties. This work does not embrace the village schools; but it includes churches, congregations, colportage, tours, meetings, etc. The division of labor may seem strange, but it indicates the exigencies of our mission, and shows how feeble we really are."

North China Mission.

IN October last, Mr. Stanley, of Tientsin, again visited Ti-ch'i and other places mentioned in a letter published at page 182 of the Herald for last year. At Chuchia-tsai, and neighboring places, — the Methodist stations — he found the country fearfully impoverished, having been overrun first by the insurgents and then by the Imperial troops. On account, first, of the incursion of the rebels, and then of the severe illness of the (English) missionaries, the work there had been for some months in charge of native assistants only; but Mr. Stanley found matters in a much more encouraging and hopeful condition than he expected. At Ti-ch'i he was warmly received by some, baptized two women, and felt quite hopeful respecting two or three other persons.

Micronesia Mission.

GILBERT ISLANDS.

CIVIL AFFAIRS — WAR.

AFTER spending something more than three months in their former field of labor, at Apaiang, and among the Gilbert Islands, Mr. and Mrs. Bingham returned to Honolulu in December last, reaching there on the 16th of that month. On his returning

voyage, in the *Morning Star*, Mr. Bingham wrote an account of his visit and labors, and of the state of things at those islands, much too long for publication, but of which some abstract should be given. They left Honolulu June 26th and had a long passage, of twenty-nine days, to Apaiang, where they found a very unpleasant condition of civil affairs. The king, with the consent of the people, early in the year, had promulgated and attempted to enforce a code of laws founded upon Bible principles; punishing murder, theft, adultery, and other crimes; and the hearts of the Hawaiian missionaries were much cheered for a time. But disaffection had arisen on the part of certain chiefs at Apaiang and at Tarawa, jealous of their kings. The two kings had allied themselves on the one side to put down opposition, and the rebellious chiefs also united their forces. War was impending, and not long after (in the absence of Mr. Bingham, on his visit to Tapitenea), the king of Apaiang, Abraham Kaiea, going to the assistance of king Kourapi, of Tarawa, left Apaiang defenseless. Taking advantage of this state of things, the rebels sailed, in "a hundred war proas," for Apaiang, just before Mr. Bingham's return, and at once took possession, executing their lawless pleasure. They plundered and destroyed at will. The king's house was plundered. The mission families were placed in constant danger, and exposed to every insult and injury. Mr. Bingham says, "during ten weeks, we passed through more trials from that party of Gilbert Islanders than any of us had been called to meet before." "One of our principal buildings, not sixty feet from our bed-room, — the building which our brethren, a few weeks before, had set apart for the use of the proposed theological school, — was almost literally torn to pieces little by little, by day and by night. Our own more immediate premises, including Mahoe's, were entered at least fourteen times for purposes of theft, and property carried off." The lives of the missionaries were sometimes threatened. School-houses at the station and in other villages were torn in pieces; the chapel was occupied as a dwelling, and, like all other buildings and prop-

erty, was sadly injured; while "ravages of the barbarians upon the choice papai (or taro) patches, and the young cocoa-nut trees, were very great."

Matters were still in this unsettled and most trying state when Mr. Bingham left Apaiang, the king still at Tarawa, where Captain Pease, of the *Water Lily*, had recently landed guns and ammunition to assist him in retaking his own island. Hopes were entertained of a peaceful settlement of difficulties, as it might be found possible and expedient for the Tarawa rebels to return to their island, where the king seemed inclined to make favorable terms, and the rebel Apaiang chief assured Mr. Bingham, on the day he sailed, of his readiness to return to his allegiance.

MISSION MATTERS—GENERAL MEETING.

But for this most unhappy condition of civil affairs, it would seem that there would have been much to encourage in the missionary work. The attempt of the king of Apaiang (of whose Christian character the missionaries have good hope) to establish good laws and punish vice, has been already mentioned. Soon after Mr. Bingham's arrival, the *Morning Star* sailed for Butaritari, to bring the two Hawaiian missionaries there to the "general meeting," returning with them August 3. The *Star of Peace* also sailed for Tarawa, for the missionary there, and in due time all the male missionaries in the Gilbert Islands were assembled, including the new man, Leleo, who had come with Mr. Bingham. "The general meeting was organized, Kanoa being moderator, and continued three or four days; and it was pleasant to see this body of Hawaiian missionaries carrying on their business with so much dignity and manliness." The station reports presented were of interest. Twenty-three new members had been added to the little church at Apaiang, in the early part of the year; a large sale of books was reported from Butaritari (for which 72 gallons of cocoa-nut oil and \$10.62 in cash had been received.) "It was decided that Mahoe should remain permanently at Apaiang, with reference to carrying on a theological school as soon as suitable pupils could be found; and Maka, in Butaritari,

was to hold himself ready to open a girls' boarding-school. Our brethren well understand that the reliance for the Gilbert Islands churches must be upon pastors raised up among the people." Two brethren were designated to take a new station on Tapitenea (Drummond's Island.) "On Butaritari and Makin there is much to encourage. The number of readers is rapidly increasing."

NEW STATION ON TAPITENEA.

After the meeting, Mr. Bingham went with the *Morning Star*, returning the missionaries to their stations on Tarawa, Butaritari, and Makin; and then went on to Tapitenea, visited the year before, to locate the new laborers there. The Island (about 40 miles long) was explored eight miles farther south than on the former visit, and the station was located in this newly-explored part; though the people at the north felt that they had a special claim, as they had been first asked if they would receive missionaries, and "had in a wonderful way, during the past year, proved the sincerity of their assent, by turning up and overthrowing their spirit-stones, and giving up their drinking of cocoa-nut toddy." In their way, also, they had attempted to observe the Sabbath. The missionary company now spent a Sabbath on that part of the island, and "found their large council-house thronged with a dense crowd, who listened with the most marked attention while the gospel was preached to them."

Two Hawaiian mission families were left at the island, where they were received with much apparent cordiality. There is no king, but each district seems to be governed by its more important old men, or land-holders. One of these men cordially invited the missionaries to take a station on the island, and in his district, Eita, under his charge, they were left. Mr. Bingham says: "To those who have read Commodore Wilkes' account of the visit of the *Peacock* and *Flying Fish* to Drummond's Island, it may be interesting to know, that this old man is an uncle of the men who were shot in the attack of the boats upon the district of Utiroa, that next south of Eita."

Returning from this excursion to Apaiang, about the last of August, Mr. and Mrs. Bingham found the island in possession of the rebel party, as already related; so that they had little of pleasant experience, but much of trial while they remained there. The *Morning Star* sailed for Ebon August 31, and returned after an absence of ten weeks, and in November they left for Honolulu, reaching that port safely on the 16th of December, "after a passage of thirty-three days from Tarawa."

Seneca Mission.

LETTERS from Messrs. Hall and Wright, of the Seneca mission, speak of "evening meetings" through the month of January, at Mr. Hall's station (Alleghany), and then union meetings at Cattaraugus. "The harmonious coöperation of brethren from the different churches was a very pleasant feature of the meetings"; and good results appeared, in the quickening of Christians, and the hopeful conversion of some who were before impenitent.

MISSIONS OF OTHER SOCIETIES.

PROTESTANT EPISCOPAL BOARD.

THE *Spirit of Missions*, for January, states: "At the last annual meeting of the Board, it was resolved to extend the opérations of the Foreign Committee to an amount of expenditure not less than *One Hundred and Twenty Thousand Dollars*. It will be seen, however, by the report of the Committee for the year just expired, that the contributions of the Church, instead of responding fully to that resolution, reached only the comparatively small sum of sixty-three thousand and a few hundred dollars, falling short of the proposed appropriation by more than \$56,000, and bringing the Committee in debt to the amount of more than \$32,000! These are facts to sadden, not gladden, the heart of the Church. . . .

"This statement reveals the melancholy fact that the Committee begin their labors for the present year under circumstances of great embarrassment; and calls loudly on all who love the Lord Jesus Christ to rise to the occasion and set free the forces of gospel truth from this untoward pressure, that 'the name of the Lord may be speedily known on earth, and his saving health among all nations.'

"Notwithstanding this apparent apathy of the Church, it must be acknowledged with thankfulness, that our missions have been signally blessed in respect to health and the result of their labors. There having been little interruption to the work, the number of converts has increased, and

corresponding spiritual blessings have been conferred.

"In Greece, the oldest foreign mission of our Church, the good work commenced nearly forty years ago, has been faithfully pursued; and as in time past, so now, hundreds of Greek girls, with the addition of several hundreds of that now greatly distressed people, the Cretan refugees, are being instructed in the pure gospel of our Lord Jesus Christ.

"In Africa, the great trial lies in the want of *men and means*; still the work progresses, showing that the spirit of grace is there.

"Within the limits of Liberia we have 22 stations among a population of 200,000. For the work of evangelization here, there is a force of 11 ordained missionaries, only 2 of whom are white (one the Bishop), 3 are natives, and 6 are colonists. There are 22 assistants, catechists, and teachers, of whom 6 are whites (females), 14 are native converts (males), and 2 Liberians or colonists. The number of communicants is 454; the number of baptisms in the year, 50; the number of confirmations in the year, 64; the number of candidates for orders, 6; the number of scholars in day-schools, 539; the number of scholars in Sunday-schools, 796.

"In China, a state of prosperity also exists. There are stations, 3; ordained missionaries (3 natives), 8; assistants (2 natives), 11; schools, 5; scholars, 142; ordinations, 1; baptisms, 19; confirma-

tions, 53; communicants, 117; contributions, over \$1,000.

"Of the Haytien mission, favorable reports are also had.

"The statistics of all the missions under the charge of the Foreign Committee are — 28 stations; 24 missionaries (14 natives); assistants, 42; teachers and catechists, 35 (18 natives); candidates for orders, 10; day-scholars, 1,300; Sunday-school scholars, 900; baptisms, 97; confirmations, 117; communicants, 628."

BURMAH.

THE *Macedonian* for February says: "Rev. Mr. Bixby states, that 'in the missionary field first surveyed and occupied by Dr. Judson, who reached Burmah in 1813, and baptized his first convert in 1819, there have been baptized up to the present time more than forty thousand converts — Burmans, Karens, and Shans. Of these, twenty thousand are now living. In 1867, there were on the same field 412 native preachers.'

"The above statement shows that about 740 converts per year, on an average, have been gathered into the church, or not far from two daily, every day since the commencement of our work, — besides all the converts of the missions in China,

in Siam, in India, in Europe, and among the Indians of North America, — which would fully double the numbers. Truly God is a God who hears prayer."

RUSSIA.

THE *Macedonian* states: "In Middle and Southern Russia there is much encouragement. Meetings are crowded, and some striking cases of conversion are reported. The Word of God is preached, especially in Kurland, without molestation, and baptism is administered at noonday, in the presence of hundreds of spectators. Proclamation has been made that none who wish to do good, and particularly the Germans, shall be disturbed. At a recent religious festival, many brethren came together from different colonies, some from a distance of nearly a hundred English miles. One was also present from Turkey. The pentecostal feast was like a repetition of that in Jerusalem. The Spirit came like a mighty rushing wind. From Tiflis, in Caucasia, it is reported that seven have been baptized. Mr. Ondra, in Middle Russia, reports that during the last quarter he baptized 56 believers. Seven were baptized in a locality immediately between a Catholic and a Russian church."

WOMAN'S WORK.

MRS. EDWARDS AND THE ZULU GIRLS' SCHOOL.

MRS. EDWARDS reached Inanda, which is to be her station, on the 18th of November. In a letter dated December 4th, hesitating how to write, she remarked: "If I say that I am filled with astonishment at the degree of cultivation, or rather Christianization among the natives, others have written enthusiastically of first impressions, and then, in sorrow, acknowledged that they were mistaken. There are three native missionaries supported by the native Christians of this mission. This is done by a people who are extremely poor. Poor Christians at home know nothing of poverty; they live in luxury compared

with these people. There are four on this station who preach, and Mr. Lindley says the arrangement, appropriateness, and point of the sermons would compare favorably with many preached in America.

"The country is very fine, the road from Durban to Inanda is delightful, the scenery is picturesque, sometimes bold and rugged. The seminary building stands on the east side and fronting Mr. Lindley's house. It is built of brick, one story high, and covered with zinc. It contains ten rooms, — dining-room, kitchen, school-room, sitting-room, and six bed-rooms. Three rooms have board floors, the others are made of earth. The grounds between the

two houses are tastefully laid out and ornamented with trees, shrubs, and flowers. It is a beautiful spot."

Mr. Tyler, of the Zulu mission, wrote on the same day, December 4th: "I would gratefully mention the near consummation of our hopes and plans in regard to the establishment of the seminary for Zulu girls. The necessary building has been erected, and is large and commodious; the furniture is nearly completed; and best of all, the long looked-for teacher, Mrs. Edwards, is on the ground and ready to commence operations. No remarks are required from me to show that this school is greatly needed. Almost all that can be said in favor of the one at Amanzimtote, for boys, applies with equal force to this. My heart bounds with joy as I contemplate the blessing in store for these degraded females. How many times I have seen them driven by my house, like cattle, by their unnatural fathers and brothers, to become the wives of men who have bought them; and when I have been instrumental in rescuing some from cruelty and despotism, I have wished that those who dwell in Christian lands could witness their tears of joy and gratitude. And now a school is opened especially for this sex, so long benighted and degraded! May the best of Heaven's blessings rest upon it. May the hearts of Christians in America be led to remember most earnestly this infant seminary and its teacher; and if we are permitted, in coming years, to see Zulu females going forth, enlightened, pious, like their Nestorian sisters, to elevate their debased countrywomen, we shall feel that our prayers and efforts have not been in vain."

WOMEN IN THE MADURA FIELD.

THE missionary at Mana Madura has been able to gather large girls, and women, into the station-school, where some remain only long enough to read the Bible. Mrs. Capron writes: "As some of our elder girls, and the women, have been here long enough to speak of the great gospel truths with some degree of intelligence, I have attempted to send them out, two by two, to tell of Jesus to their heathen sisters, going myself with the least experienced

party. In some cases, they have brought back the report of willing listeners, and sometimes the remarks of scoffers; such as—'You eat the foreigners rice and talk their talk.' 'The missionary has been trying these five years to make Christians of us and has not succeeded, and what do you think you are to do?'

"I have been much interested to see how much more effectually the things said by my native companions seemed to clinch, and leave some hope of a permanent impression, than my words. In one case, a young girl, after I had been speaking at some length of the need of a Saviour's death (and, as evidently to her as to myself, met with only a respectful assent), immediately went over the same ground, and adding here and there an apt illustration from native customs, that I never should have thought of, won the closest attention, and left, I trust, some lasting good.

"I have also been struck with the keenness of their satire on idol worship, and on one occasion the emphatic declaration,—'and such were we; but we are made clean by Jesus' blood and are going to heaven,' was thrilling. Once, when three of these companies had returned with their reports, I said to them, 'I see plainly that you are more successful than I; you understand native ways of thought. I rejoice in this, but you should feel the more responsibility.' 'O,' replied one, 'but what should we do without the Tuesday food!' referring to the weekly women's prayer-meeting, in which we are engaged upon the study of Christ. This meeting has grown in preciousness, and one day, on separating, one of the women remarked, 'I never knew so much about Jesus before. I feel as if I had been to the bazaar and seen him.'

"The presence of the Holy Spirit would bring much instruction to remembrance, and India's daughters, with a little supervision, would be a fitting agency for the regeneration of their countrywomen."

MEMOIR OF FIDELIA FISKE.

"The Cross and the Crown, or, Faith Working by Love; as exemplified in the Life of Fidelity"

Fiske. By D. T. FISKE." Boston: Congregational Sabbath School and Publishing Society.

"Faith working by Love,"—a most fitting title, appreciated more and more with every page that is read in this most delightful record. The Nestorian mission has been the scene of some of the most remarkable triumphs of the gospel; some of the rarest developments of Christian character, both on the part of the loved missionaries who have labored there, and of the natives who have been won to Christ through their efforts. We have read anew, in these pages, the story of those precious revivals in the seminaries, till our eyes have been dimmed again and again;—of Sarah, Hannah, and Deacon Gwergis; of the first Nestorian woman converted through the agency of her daughter, one of Miss Fiske's early pupils; and of the ninety-three women gathered in the chapel a few weeks before her return to this country, after her fifteen years of toil. "Do you wonder," she writes, "that my heart was full at that hour, as I looked at so many sitting with us in heavenly places in Christ Jesus? There was but a single one of the ninety-three with whom I had not prayed, and who had not prayed with me."

After reading this volume—this memorial of one of the most beautiful souls, one of the saintliest of human spirits—we cannot but feel, as never before, the moral power over the hardest hearts of that faith which *worketh* by LOVE, and that the Holy Spirit crowns such faith and work with his richest blessings. Not the friends of missions only, but the entire Christian church, may say that the missionary work in Persia is worth all it has cost, in giving "to the world such a specimen of true Christian womanhood as is seen in the life and character of Fidelia Fiske."

Whether sitting "on the wood floor of a Nestorian hovel, instructing ignorant and degraded women," or presiding "with grace and dignity at the entertainment of princes and nobles," at Mount Holyoke or at Oroomiah, she was ever the same—the cultured woman, knowing only Christ.

As illustrative, also, of the true method of Christian labor in behalf of the women in our mission fields,—for the boarding-

school served rather as the centre of her influence,—we would gladly put a copy of this timely volume in the hands of every female missionary, and of every Christian woman at home interested in the spiritual welfare of her sex abroad.

Many thanks to Dr. Fiske for the manner in which he has fulfilled his trust.

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"LIFE AND LIGHT FOR HEATHEN WOMEN."

THIS is the name of a small quarterly publication just commenced by the "Woman's Board of Missions." The first number (March, 1869), is out,—a very neat pamphlet of 38 pages duodecimo; with a "Children's Corner," very good, occupying eight pages. In this quarterly, women, at home and on missionary ground, will speak to women, and mothers and sisters to children, to induce them to "engage in the work of the Lord with faith, with earnestness, and with a humble spirit of prayer and consecration." It may be obtained by application to Mrs. Linus Child, 5 St. James Avenue, Boston or Mrs. Homer Bartlett, 25 Marlboro Street, Boston. Subscription price fifty cents a year, payable in advance.

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RECEIPTS OF THE WOMAN'S BOARD,
FROM FEB. 5TH TO MARCH 5TH, 1869.

Louisa F. (Mrs. Homer) Bartlett, *Treasurer.*

Feb. 8.	<i>Boston</i> , Essex st. ch., Miss E. Keep, L. M., 25, a friend, 2,	27 00
	<i>East Boston</i> , Maverick ch., from Miss Elizabeth Hammett, annual subscription, 10, and to const. Mrs. Snow, of the Micronesian Mission, L. M., 25, from Mrs. Luther Wright, to constitute Mrs. K. C. Lloyd, of Zulu Mission, South Africa, L. M., 25, from Mrs. Albert Bowker, to constitute Miss Sarah F. Bowker and Miss Mary F. Bowker L. M's, 50, subscriptions from Mrs. Paul Curtis, Mrs. Nelson Curtis, and Mrs. Daniel Gregory, \$10 each, 30, Mrs. Edwin Wright, \$5, Mrs. Luther Hall, \$3, Mrs. John A. Brown, \$3, Mrs. Thomas Dumond, \$3, Mrs. Gilman Collamer, \$5, Twenty-one subscribers of \$1 each, \$21,	170 00
	(This, with \$50 previously acknowledged from Mrs. Stephen N. Stockwell, makes a total for that church of \$230.)	
9.	<i>Spencerport</i> , N. Y. Mrs. S. Weare, for China,	10 00
	<i>Columbia</i> , Conn. Miss Emily C. Williams, annual subscription,	1 00
10.	<i>Oxford</i> , Mass. Mrs. B. F. Bardwell,	5 00
12.	<i>Boston</i> , Mount Vernon ch., Mrs. J. G. Tappan,	5 00

Feb. 16.	Vineland, N. J. Mrs. G. M. Bartlett and Miss Clara P. Bartlett, \$1 each,	2 00	B. and Miss F., \$55, making a total from this church, to date, of \$394.50.)	
17.	Brooklyn, N. Y. Plymouth ch., Mrs. J. W. Hayes, constituting her L. M.,	25 00	26. Waltham, Mass. By Mrs. Dorus Clark, from a few ladies, to constitute Mrs. Einathan Strong L. M.	25 00
19.	Danversport, Mass. Miss E. P. Putnam, annual subscription,	10 00	27. Lancaster, Mass. Auxiliary Society, by Mrs. H. C. Kendrick,	10 00
19.	Boston, Essex st. ch., by Mrs. Scudder, from William D. Colt, Esq., N. Y., to constitute Miss Bessie M. Scudder L. M., 25, a friend, 2,	27 00	Lancaster Ladies' Industrial School, constituting Mrs. Jane A. Ames L. M.	25 00
	New York, from Mrs. William E. Dodge, to constitute Mrs. George L. Prentice and herself L. M.'s,	50 00	Dorchester, Mass. Second Cong. ch., auxiliary. By Miss E. C. Shaw,	253 00
20.	East Rutland, Vt. Ladies' Auxiliary Society of Cong. ch., by Mrs. John B. Page,	100 00	(Of which from Mrs. Walter Baker, Mrs. John H. Brooks, Mrs. Elbridge Torrey, Miss E. Cornelia Sbw, and Miss E. A. Wales, \$25 each, constituting themselves L. M., and \$128 from annual subscribers, including one dollar in pennies, the savings of a little girl.)	
22.	Monson, Mass. Mrs. Reuben A. Chapman, constituting her L. M.	25 00	Mar. 1. Boston, Essex st. ch., Mrs. Selah B. Treat, 5, Mrs. Henry F. Durant, to constitute Mrs. C. M. Hyde, of Brimfield, L. M., 25, Mrs. George White and Miss White, \$1 each,	32 00
23.	Colchester, Conn. Auxiliary Society, by Mrs. J. B. Wheeler, Treasurer, (of which \$25 to constitute Mrs. S. G. Willard L. M., by ladies of the church, \$25 by Mrs. Mary Ann Hyde, to constitute herself L. M., and \$25 by Mrs. C. B. McCall, to constitute herself L. M.)	84 00	Boston, Park st. ch., by Mrs. Hubbard, from Mrs. J. H. Field and Mrs. Lemuel Shuttuck, each 25, constituting themselves L. M., Miss Florence L. Hubbard, constituted L. M., 25, Mrs. Hubbard's annual subscription, \$5, from Bible-class, \$5, six annual subscribers, of \$1 each, 6, additional, from Mrs. Coburn, 2. By Mrs. M. H. Simpson, from Miss Martha A. Quincy, to constitute herself L. M., 25,	118 00
24.	Boston, Miss Gordon's subscription,	2 00	Taunton, Mrs. Alvah Cobb,	10 00
25.	Cambridgeport, Mass. Prospect st. Cong. ch. subscriptions,	7 00	East Cambridge, by Miss L. Munroe, subscription, 10, donation, 2,	12 00
	Ipswich, Mass. With sums previously acknowledged, to make Mrs. T. Morong L. M.	6 00	Boston Highlands, Eliot church,	5 00
	Orange, Conn. "Unknown,"	50 00	Newburyport, Mrs. Edward W. Hooker,	2 00
	Syracuse, N. Y. Mrs. E. W. Leavenworth, to constitute her L. M.	25 00	Chelsea, Broadway ch., by Mrs. J. A. Copp,	145 00
	Georgia, Vt. Mrs. C. C. Torrey,	5 00	(Of which by the ladies of the ch., to constitute Mrs. Ira B. Cbeever L. M., \$25, from Alonzo C. Tenney, to constitute Mrs. Elizabeth C. Tenney L. M., \$25, from the Infant class, \$5.)	
	Boston, Old South ch. Miss Briggs, Collector,	61 00	Boston, Shaemut Cong. ch., additional subscriptions,	37 00
	(Of which from Mrs. Bancroft, 25, and Mrs. Gray, 25, to constitute themselves L. M., Mrs. Charles Morse, \$5, and six subscribers, \$1 each.)		Coventry, R. I. Five subscribers of \$1 each,	5 00
	Miss Brewster, Collector,	34 00	Wrentham, Mass. Mrs. Jemima Hawes,	10 00
	(Of which from Mrs. Samuel Johnson, Jr., to constitute Mrs. G. W. Blagden L. M., \$25, Mrs. B. F. Kimball, \$5, and from nine subscribers, \$1 each.)		Boston, Salem st. church,	10 00
	Mrs. S. E. Goodale, Collector,	14 50	4. Boston, Central church. Miss Myra B. Child, Collector.	
	(Of which from Mrs. J. Hawkins, Mrs. G. Lane, Mrs. Ware, Mrs. Wetherbee, Mrs. S. E. Goodale, \$2 each, from four persons, \$1 each, and from one 50 cents.)		From Mrs. Benjamin E. Bates, to constitute Mrs. H. M. Clark, of Gilbertsville, N. Y., and Mrs. John E. Todd, L. M., 50, Mrs. James White, constituting herself L. M., 25, Mrs. Thomas H. Russell, constituting herself L. M., 25, Mrs. William O. Grover, annual subscription, 25, Mrs. Wiswall, 5, Mrs. Joseph White, \$5, Mrs. William M. Flanders, \$2, and Mrs. N. P. Sargent, \$1, making her collections	138 00
	Miss C. Coverly, Collector,	55 00	Boston, Central church, Mrs. Joshua Davis, annual subscription,	5 00
	(Of which from Mrs. Charles Stoddard, to constitute Mrs. J. M. Manning, L. M., \$25, Mrs. J. Thayer and daughters, \$10, Mrs. Charles Browne, \$7, Mrs. C. A. Jellison, \$3, Mrs. E. C. Milliker, Mrs. F. Jellison, and Mrs. E. Coverly, \$2 each, four subscribers, \$1 each.)		Falmouth, Mass. Mrs. Oliver C. Swift, to constitute herself L. M.	25 00
	Miss A. Walley, Collector,	121 00	Colchester. Conn. Auxiliary Society, additional (making \$90, this month),	6 00
	(Of which from Miss Elizabeth Davis, \$100, Mrs. J. R. Payson, \$10, and Miss Payson, \$5, annual subscriptions, Miss Walley, donation, \$5, and Mrs. L. Child, subscription, \$1.)		5. New London, Conn. From a lady in 1st Cong. ch., to constitute Mrs. Abby E. Brown and Mrs. Abba W. T. Smith, L. M.'s	50 00
	Miss H. S. B. Walley, Collector,	54 00-339 50	Received for Quarterlies,	6 00
	(Of which, all being annual subscriptions, from Mrs. Wentworth, Mrs. Charles Blake, Miss James Haughton, the Misses Hill, \$10 each, Mrs. N. B. Gibbs, \$5, Miss Goodnow, \$2, four, each \$1, donation from Miss F. Haughton, \$3: Also previously acknowledged, collected by her from Mrs. H.			
			Total for the month,	\$1,914 50
			Total since annual meeting in January,	\$8,501 98

N. B. We understand that all the female members of Rev. Mr. Means' church, Dorchester, were called upon. Notice their collection, and that of a few other churches that have adopted this rule. Will not all pastors be incited to recommend like effort, so that in consistency with the prayers of the church, more laborers may go forth.

L. F. B.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM DEC. 1ST, 1868, TO FEB. 28TH, 1869.

ILLINOIS.

Chicago. Ladies' Miss'y Soc. of 1st Pres. ch., auxiliary to W. B. M. I., for Miss Porter, Second Pres. ch., Woman's Miss'y Soc., in part,	\$389 55
Ladies' Miss'y Soc. of 1st Cong. church, Union Park Ladies' Miss'y Asso'n, Mrs. Douglas Ely, of Union Park ch., to constitute herself L. M.	175 00 200 00 25 00
New England Cong. ch., Mrs. E. W. Blatchford, to constitute Mrs. Mary B. Bartlett, Chicago, L. M., \$25, cash \$3,	28 00
Mrs. S. C. Bartlett,	10 00
Mrs. Arthur Mitchell,	2 00
Memberships. Mrs. B. B. Boynton, Mrs. C. D. Helmer, Mrs. Dr. Brooks, Miss Emma Gaston, Mrs. B. W. Raymond, Mrs. E. A. Ballard, Mrs. H. M. Thompson, Mrs. William Blair, Mrs. Joseph Haven, Miss E. Haven, Mrs. Henry Porter, Mrs. Boies, Mrs. G. H. Laffin, Mrs. H. F. Wait, Mrs. E. W. Blatchford, Mrs. C. G. Hammond, Mrs. Harriet C. Brown, Mrs. A. Blake, Mrs. F. W. Fisk, Mrs. A. Bliss, Mrs. R. W. Patterson, Miss A. Haven, Mrs. W. C. Hubbard, \$1 each,	23 00
Geneseo. Cong. ch., Ladies' Praying Circle, by Mary P. Frost,	3 00
Lake Forest. Sabbath-school, by D. R.	

Holt, for Bible-reader and two pupils, \$89, Mrs. S. D. Ward, \$1,	90 00
Oak Park. Mrs. S. J. Humphrey,	1 00
Princeville. Mrs. Elmira Jones, to constitute Luella Warne L. M.	25 00
Rockford. Mrs. W. Talcott,	1 00

MICHIGAN.

Detroit. Woman's Miss'y Soc. of 2d Cong. ch., \$30; Mrs. Fannie S. Warner, to constitute Mrs. Julia P. Ballard and herself L. M's \$50;	80 00
Jackson. Woman's Miss'y Soc., in support of Miss Dean, Orooomiah (of which from Miss Eliza Page, to constitute Mrs. J. W. Hough L. M., \$25),	75 00

WISCONSIN.

Beloit. Ladies' Miss'y Asso'n of 1st Cong. ch., by Mrs. F. L. Chapin,	30 00
Milwaukee. Mrs. John Alison, \$1, Mrs. W. D. Love, \$1,	2 00
Rosendale. Mrs. M. W. Powell, a "Wedding Fee,"	5 00

IOWA.

Bowen's Prairie. Ladies, toward support of Miss Townshend, Ceylon Mission, by Miss M. J. Smith,	3 00
Grinnell. Mrs. S. C. Parker,	1 00

OHIO.

Hudson. Miss'y Soc. of Female Seminary, by Miss E. E. Metcalf,	28 00
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CONNECTICUT.

Woodbury. Mrs. C. P. Churchill,	5 00
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Total, 1,226 55

Remittances for this Board should be sent to Mrs. CHARLES G. HAMMOND, Treasurer of the Woman's Board of Missions for the Interior, 272 Erie Street, Chicago.

MISCELLANY.

SLAVERS IN THE PACIFIC.

"Mission Life" (London), for January, under the caption, "A National Disgrace," publishes an article respecting the "flourishing trade" carried on by the Australian colonists through "impressing for work in the corn and cotton fields the very heathens we have labored to enlighten." A few extracts are presented here: "At the risk of being considered a tattler, I will give a recipe, by which any one may 'stock' his farm or plantation with South Sea Islanders.

"Send a ship with any kind of cargo which you may fancy best, to one of the South Sea Islands. Let there be on board this ship a man of engaging manners and

appearance, in order that he may, as much as possible, resemble a missionary. In order to be more attractive, he should be provided with a few of the simplest kind of toys (looking-glasses are getting out of date among the South Sea Islanders) and plenty of tracts. The rest is easy. When the ship has discharged her cargo and is ready for sailing, let a number of young Islanders be invited on board (this is easily managed) and sail away with them.

"The last hint I shall give is—be in time. In a few years your market will be spoilt. The 'system' is fast doing its work, and in a few years, at the present rate, those beautiful islands, the flower of the Pacific, will be depopulated, and the

Queensland squatters will have to go somewhere else for coolies.

"Strange to say, this trade is carried on under legal sanction, an act having been passed — imposing certain restrictions, it is true. But the question, as I take it, is not one of restrictions at all. Let the British nation look to it; for a grievous wrong is being done in the shadow of the flag of freedom woven by our ancestors.

"And now the question arises, What sort of treatment awaits the Islanders, once fairly on the plantations? And here I must take off the stilts and descend to plain humdrum description. I have no horrors to reveal, no stories of special ill-treatment; but still the fact remains, that these people are to all intents and purposes slaves; transported from their own country to work against their will. . . . They are subjected to a great amount of negative ill-treatment — working alike in soaking rain or burning heat; lying at night generally on the damp ground; ill-fed, ill-cared for, or rather not cared for at all. With the Queensland settlers this question is simply one of expediency. They argue that white labor does not pay in cotton-growing, and therefore they resort to this method of cultivating their land, showing thereby a lamentable want of principle, which much calls for correction."

VALUE OF MISSIONS TO THE CHURCH AT HOME.

"THE Church Missionary Society of England has proved to be a centre and bond of union to the Protestantism and Evangelism of our Church. Around her, in every part of the country, men holding the same principles rally, and I am fully persuaded that, largely as the blessing of God has rested upon the Church Missionary Society in connection with its evangelical labors abroad, yet the blessing which has come from this Society to the church at home has been very much larger. If it had not been for the Church Missionary Society, the evangelical interests of the church would have greatly suffered, and they would never have been able to present the deep, the confident,

the defiant opposition to error which they are now enabled to do." — *Amer. Church Missionary Register.*

"GIVE, GIVE, GIVE."

[THE following earnest words are from a mother who did not withhold a very precious offering. — ED.]

"Ah," said my friend, "give, give, give; it seems to me there is no end to it." And there is no end to it, so long as we receive — anything; for there are other things to bestow besides money. Not that he spoke grudgingly; he was one of the Lord's stewards, and answered every real call of his Lord.

Men are going to give more and more, I think; that is, if the church arises, and comes to comprehend the full importance of her work. When we understand that, we do not count the money, nor anything else we can bestow. It depends upon the value which we put upon an object. "All that a man hath will he give for his life." This is true, if Satan did say it. A man will give half, nay all that he has as his ransom, if he is in captivity. In a case of fire or of shipwreck, money — property — is nothing, if we may but save life. Then money takes its true place — valuable in its place, worthless as compared with nobler things. And when we come to comprehend the true value of the soul, we shall be ready, if so we may but save souls, to "give, give, give."

And *then* the church will not withhold that which is more than money. There are those ready to give *themselves*. How was it in our war? Then we were really in earnest. We believed that there was much to be gained or lost, and both money and life were poured out like water. So will it be with the church militant, in the day when she shall be awake.

Somebody gave this answer — and it is to be remembered: "How many men is old Massachusetts (or was it New England?) going to send?" "She is going to send all her men; and if that won't do, she'll go herself." That was being in earnest. And when the church is in earnest,

money will be poured out like water, and men will give themselves.

That is one great want now, — men withhold themselves, — the church refuses her children. We are told of those who would gladly go, but are kept back by their parents. We know of those who are very ready to send *other people's children*. Here, also, the war gives an illustration. There were such patriots, and we know in what estimation they were held as *patriots*. No! In the last days, in the perilous times, men shall be “lovers of their own selves.”

One of the bitterest curses within the leaves of the Bible is against those who “went not up to the help of the Lord”; and one of the sweetest blessings, is upon those who “willingly offered *themselves*.” And the Apostle, in his love for the churches of Macedonia, says, — “they first gave *their own selves* to the Lord.”

We want, — and we think — ‘O, how earnestly we want!’ — an outpouring of the Holy Spirit. The land is barren, with only here and there a spot of greenness and promise. Have we given not only money, as we could spare it, and perhaps time, have we given *ourselves*? If not, let us prove the Lord in this regard, and see if he will not pour us out a blessing till there shall not be room enough to receive it. Let us read together the 5th chapter of Judges. Let us pray. Q.

PRECIOUS OFFERINGS.

A LADY in Wisconsin recently sent to the Treasurer of the Board \$27, raised mostly by her Sabbath-school class, for the support of a pupil in the girls' school at Oroomiah, Persia. With it she sent a letter for Mrs. Rhea, of Oroomiah, in which she mentioned the following as among the interesting “little histories” connected with the raising of that money: “One young lady, in my class at the beginning of the year, lived in a family where she was employed to do kitchen work. After a few months she had occasion to remove to another town, but her interest in our missionary plan was such that she came to see me before leaving, and paid one dollar out of her hard-earned money to aid this object.

“Another dear young lady, who had for years been obliged to walk on crutches, was so desirous to work for Christ, that at the beginning of the year 1868 she left our class to take one of her own, expressing a strong desire to do more for Jesus. Nevertheless her interest in our mission was not abated in the least, and she had partly completed a piece of fancy work, the proceeds of which were to be appropriated to this object, when she was taken very sick, and being already *very* delicate she died in a few days. Her sister completed the work, and the two dollars resulting from it seem to us a very precious offering.

“I need not speak of other cases, but I trust the last day will show that there has been *some* real sacrifice. On Friday of the week of prayer, in our ladies' prayer-meeting, I had the privilege of presenting the case of our little protégé for their prayers. I felt that yours would meet ours at the throne of grace.”

A GOOD LITTLE LETTER.

THE person to whom the following letter was addressed, has sent it to the Missionary House, with the money, and says, “Lizzie is six years old, her sister four.”

“CARLISLE, PENN., *January 25th*, 1869.

“DEAR MR. W——. Will you please accept this small sum, \$1.50, from us, for foreign missions. It is the pennies we saved the last year; and now we want to give it to our dear Saviour. If you think it best, we would like to send it to China. There are so many people there that do not know anything about Jesus.

“Yours affectionately,

“LIZZIE and SALLY FLEMING.”

CONTRIBUTION FROM THE DEAF AND DUMB.

THE Treasurer has received a note inclosing \$16, from the “Institution for the Deaf and Dumb” at Jacksonville, Illinois, in which it is said that, of the sum sent, “Three dollars and eighty-five cents are the contribution of thirty-six pupils of this Institution, who have become interested in

the cause of missions, and have agreed to give a certain sum (five, ten, or twenty-five cents each), every month, until the close of the session in June, to aid in the spread of the gospel. And with their 'mites' go their prayers for an abundant blessing upon the missionaries, and upon those who still 'sit in darkness.'"

Does not such an example say to many "Go, and do thou likewise?"

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FACTS, NOT SENSATION.

MR. McMORDIE, of Ahmedabad, India, writes in the *Missionary Herald* of the Irish Presbyterians, very sensibly. "It would be easy to give a number of very interesting details regarding conversations I have had with intelligent young men, and thus supply some graphic pictures, tinted with glowing colors; and to refrain from this requires some self-denial on the part of one who has the force and fire of youth. But I find that true reports, given by Indian missionaries, are often strangely

interpreted at home; and the interpretation of them coming out here, perhaps in the pages of the 'Christian Work,' only makes men on the spot despise all missionary reports as falsely-colored. Moreover, I am fully convinced that the flame of our Presbyterian people's love for missions does not need to be fed with sensational paragraphs, flung in as flaring fagots among the fostering fuel; and therefore I have contented myself with plain, sober statements."

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DEATH.

MR. WALTER LOWRIE, late Senior Corresponding Secretary of the Presbyterian Board of Foreign Missions, died at his residence in New York on the 14th of December last, at the age of eighty-four. He was "intimately identified with all the interests" of the Presbyterian Board "for a period of thirty years; and to his wise and efficient administration, the Board is indebted largely for its present measure of prosperity."

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DONATIONS RECEIVED IN FEBRUARY.

MAINE.	
Cumberland county.	
Cumberland, Cong. ch. and so.	30 00
Portland, a lady,	1 00
Scarborough, 1st Cong. ch. and so.	
13.36, less express, 25c.;	13 11—44 11
Hancock county.	
Blue Hill, Emma Tucker,	1 00
Lincoln county.	
Bath, Winter st. Cong. ch. and so.,	
of wh. from George F. Patten, to	
const. GEORGE M. PATTEN, HENRY	
TALLMAN, and T. C. JACKSON, H. M.,	
300;	605 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Brewer, 1st Cong. ch. and so.	21 47
Holden, A Donor,	5 00—26 47
Somerset county.	
Norriddgewock, X,	5 00
Union Conf. of Churches.	
Brownfield, Cong. ch. and so.	9 10
Waldo county.	
Searsport, 1st Cong. ch. and so. m. c.	5 25
Washington county.	
Calais, 1st Cong. ch. and so. coll.	52 74
York county.	
Biddeford, Pavilion Cong. ch. and so.,	
with s. s. donation, to const. Mrs.	
E. P. TENNEY, H. M.	62 00
South Berwick, a friend,	10 00—72 00
	820 67
NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Jaffrey, Cong. ch. and so.	23 25
Keene, 2d Ortho. Cong. ch. and so.	90 00—113 25

Grafton county.	
Piermont, Cong. ch. and so. 15; Mrs.	
A. D. Marden, 5;	20 00
West Lebanon, Cong. ch. and so.	50 00—70 00
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Hollis, Evan. ch. and so.	40 89
Manchester, a friend,	10 00—50 89
Merrimack co. Aux. Soc.	
Chichester, Cong. ch. and so.	7 25
Concord, South Cong. ch. and so.,	
February coll.	19 51
Hookset, Cong. ch. and so.	12 00—38 76
Rockingham county.	
Derry, 1st Cong. ch. and so (of wh.	
from ann. coll. 77, m. c. 23, D. D.	
Anderson 25), to const. HARVEY P.	
WOOD, H. M.	125 00
Exeter, 1st Cong. ch. and so. m. c.	9 44—134 44
Strafford county.	
Tamworth, Cong. ch., Nahum Gil-	
man,	10 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so.	49 61
	466 95
Legacies. — Newport, William Carr, by	
Charles F. Carr, Ex'r, 625.85, less	
expenses, 40 85,	585 00
Portsmouth, Mrs. Esther Mullin-	
eaux, by J. Knowlton, Ex'r,	82 73
Warner, E. G. Currier, by Origin Di-	
mond, Ex'r,	3 00—670 73
	1,187 68

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VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.	
Vergennes, a lady,	10 00

Ripton, Cong. ch. and so.	10 00—20 00	Shelburne, Cong. ch. and so.	67 85
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		Shelburne Falls, Cong. ch. and so., to const. L. M. PACKARD, H. M. Sunderland, Cong. ch. and so. coll., 119; m. c. 43.63;	100 15
East Burke, Cong. ch. and so.	8 40	Whately, E. B.	162 63
Peacham, L. F. Parker, St. Johnsbury, North Cong. ch. and so.	15 00		5 00
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	44 32—67 72		370 77
Burlington, 3d Cong. ch. and so.	66 23	Less printing Reports,	20 00—350 77
Jericho Centre, Ladies' Cent Society,	12 00—78 23	Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Franklin co. Aux. Soc. C. B. Swift, Tr.		Enfield, Cong. ch. and so., Mr. and Mrs. R. D. Woods, to const. A. J. WAKEFIELD, Beaufort, S. C., H. M.	100 00
Georgia, Cong. ch. and so. 18.65; a friend of the Dakotas, 10;	28 65	Northampton, Lucy Lyman, 500; C. L. W., 500;	1,000 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.		South Hadley, Mt. Holyoke Seminary,	11 80
Dcrby, Cong. ch. and so., Feb. m. c.	5 00	Williamsburg, J. H. Metcalf,	5 00—1,116 80
Rutland and Bennington co.'s Aux. Soc. J. Barrett, Tr.		Middlesex county.	
Bennington Centre, M. J. H.	1 00	Bedford, a lady,	3 00
Rutland, Cong. ch. and so. coll. (in part), (of wh. to const. J. N. KELLOGG, H. M., 100), 220.30; m. c. 109.31;	329 61	Brighton, Evan. ch. and so.	373 29
Wallingford, Cong. ch. and so.	124 00—454 61	Dracut, West Parish Cong. ch. and so.	12 00
Washington co. Aux. Soc. G. W. Scott, Agent.		Lexington, Hancock Cong. ch. and so. m. c.	13 31
Berlin, Cong. ch. and so.	26 37	Malden, Trin. Cong. ch. and so., add'l,	80 00
Montpelier, Cong. ch. and so. m. c.	16 10—42 47	Marlboro, Union Cong. ch. and so., to const. E. C. WHITNEY, H. M.	100 00
Windham co. Aux. Soc. C. F. Thompson, Tr.		Natick, 1st Cong. ch. and so. m. c. Newton Centre, 1st Cong. ch. and so., ann. coll. (of wh. from E. W. Noyes, 125, Mrs. E. W. Noyes, to const. E. W. NOYES, H. M., 100), 543, Theodore E. Wardwell, deceased, 54.59, a friend, for China, 35;	11 61
Westminster West, "Friends of Morals and Missions," 75.25, and Female Miss'y Society, 42, to const. ASAH EL GOODELL, H. M.	117 25	North Chelmsford, a friend,	632 59
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.		Waltham, Trin. Cong. ch. and so. (of wh. from Rev. Dorus Clarke, D. D., to const. MARY L. CLARKE, H. M., 100.)	1 50
Woodstock, Cong. ch. and so. m. c.	34 00	Middlesex Union.	200 00—1,427 30
	847 93	Assabet, a friend,	10 00
MASSACHUSETTS.		Groton Junction, Ortho. Cong. ch. and so.	8 00
Barnstable county.		Westford, Cong. ch. and so.	2 00—20 00
Chatham, Cong. ch. and so.	6 25	Norfolk county.	
Yaqwoit, Cong. ch. and so.	10 00	Dedham, South Cong. ch. and so. m. c.	74 75
Yarmouth, 1st Cong. ch. and so.	60 41—76 66	Jamaica Plain, Central Cong. ch. and so. m. c.	16 00
Berkshire county.		Sharon, Cong. ch. and so.	20 73
Sheffield, Cong. ch. and so.	4 70	West Roxbury, South Evan. ch. and so. m. c.	60 00—171 48
Williamstown, Williams Coll. m. c.	18 00—22 70	Palestine Miss'y Soc. E. Alden, Tr.	
Boston and vicinity.		Abington, 1st Cong. ch. and so. m. c.	33 00
Boston, of wh. from F. W., for students at Harpoot, 35; a friend, 5, ditto, 3;	6,051 85	Plymouth county.	
Chelsea, Winn. Cong. ch. and so. m. c. 32.70; Broadway Cong. ch. and so. m. c. 11.17;	43 87—6,095 72	Marshfield, 1st Cong. ch. and so., annual coll.	37 75
Brookfield Ass'n. William Hyde, Tr.		South Plymouth, Cong. ch. and so.	12 00—49 75
North Brookfield, 1st Cong. ch. and so., to const. J. A. MOORE, C. W. NUTTING, B. NYE, and AUGUSTUS SMITH, H. M.	423 35	Taunton and vicinity.	
Essex county.		Seekonk, a friend,]	5 00
Methuen, 1st Cong. ch. and so. m. c., 5 months,	73 72	Somerset, Cong. ch. and so.	8 00—13 00
Essex co. North Conf. of Ch's. William Thurston, Tr.		Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Amesbury, Augusta B. Dearborn, deceased, by D. L. Dearborn,	50 00	Rutland, Cong. ch. and so. m. c.	7 50
Amesbury and Salisbury, Union Cong. ch. and so.	9 30—50 30	Southboro, Pilgrim Evan. ch. and so., coll. 23.51, m. c. 9.10;	32 61
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		Worcester, Union Cong. ch. and so., ann. coll. and m. c. 276.59; Central Cong. ch. and so: m. c. 162.08;	438 67—478 78
Beverly, Washington st. Cong. ch. and so., a member, to const. SARAH S. TRACY, H. M.	100 00	Worcester co. South Conf. of Ch's. W. C. Capron, Tr.	
Danvers, a friend,	12 00	Uxbridge, 1st Evan. Cong. ch. and so., with other dona., to const. JOEL WHITE and STEPHEN WILLIAMS, H. M.	150 00
Lynn, 1st Cong. ch. and so. m. c., 2 mos., 26.25; Tower Hill Chapel, Cong. m. c. 5; S. M. Bubier, add'l, 200;	231 25		11,056 86
Marblehead, 1st Cong. ch. and so. 92.28; 3d Cong. ch. and so. 26; thank-offering of a friend, 3;	121 28		
Middleton, Cong. ch. and so.	30 00—494 53		
Franklin co. Aux. Soc. L. Merriam, Tr.			
Gill, Cong. ch. and so.	5 88		
Greenfield, 2d Cong. ch. and so. 17.26; Mrs. S. V. Childs' family Miss'y Circle, add'l, for native teacher at Harpoot, 12;	29 26	Legacies. — Andover, Mrs. L. B. Edwards, by Rev. J. Edwards, Ex'r, 200, less tax, 12;	188 00
		Hadley, Mrs. L. E. Curtis, by William P. Porter, Adm'r, to const.	

JAMES W. PORTER, Chicago, Ill., H. M., 100, less tax, 6;	94 00
Lowell, Martha Spalding, by Sid- ney Spalding, Ex'r,	1,880 00—2,162 00
	<u>13,218 86</u>
RHODE ISLAND.	
Little Compton, United Cong. ch. and so. 27.71, Male and Female Miss'y Society, 43.63;	71 34
Kingston, Cong. ch. and so.	8 00
Providence, High st. Cong. ch. and so. (annual coll. [of wh. to const. A. C. BARSTOW, Jr., GEORGE E. BAR- STOW, S. A. COOKE, Jr., and Mrs. S. A. COOKE, Jr, H. M.] 886, m. c. 108.63), 934.63; Central Cong. ch. and so. 716.37; Richmond st. Cong. ch. and so., to const. A. B. ARNOLD and W. S. MERRILL, H. M. 466.75; Beneficent Cong. ch. and so., add'l, 48.25; "M," 10;	2,236 00—2,315 34
CONNECTICUT.	
Fairfield co. East Aux. Soc.	
Bridgeport, 1st Cong. ch. and so.	64 88
East Bridgeport, Cong. ch. and so.	30 00—94 88
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Greenwich, 1st Cong. ch. and so.	14 00
Hartford co. Aux. Soc. E. W. Par- sons, Tr.	
Bristol, Ladies' Association,	58 90
Broadbrook, Mrs. Swallow,	5 00
Collioville, Cong. ch. and so. m. c.	100 00
Enfield, 1st Cong. ch. and so., add'l,	156 20
Hartford, Centre Cong. ch. and so. m. c. 14.58; a friend, 5;	19 58
Hartland, Cong. ch. and so.	30 00—369 68
Middlesex Ass'n. John Marvin, Tr.	
East Hamptoo, Union Cong. ch. and so., annual coll.	15 60
Lyme, Hamburg Cong. ch. and so.	81 00
Middle Haddam, Cong. ch. and so. m. c. 31; East Cong. ch. and so. 13.76;	44 76—141 36
New Haven City. F. T. Jarman, Agent.	
3d Cong. ch. and so. 72.55; College st. Cong. ch. and so. 39.71; North Cong. ch. and so. 10; Yale Miss'y Soc., 7.04; Davenport Cong. ch. and so. m. c. 5.07;	134 37
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so.	97 00
Madison, Cong. ch. and so. m. c.	34 70
North Branford, Cong. ch. and so., to const. CHARLES PAGE, H. M.	101 36
South Meriden, Cong. ch. and so.	10 00—243 06
New Haven co. West Cooso'n. E. B. Bowditch, Tr.	
Middlebury, Cong. ch. and so. coll., for two months,	75 54
Milford, 1st Cong. ch. and so. m. c.	15 00
West Haven, Cong. ch. and so.	188 72—279 26
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
Bozrah, Mrs. Fanny Raymond,	20 00
Franklin, Cong. ch. and so., ann. coll.	80 00
Lebanon, Gosheu Cong. ch. and so., (Geots Ass'n. 65.50, Ladies' ditto, 59, m. c. 33.80), to const. Rev. WILLIAM GOODELL and Mrs. SUSAN LORD, H. M.	160 30
New London, 1st Cong. ch. and so. m. c.	110 22
Norwich, 2d Cong. ch. and so. m. c. 15.67; 1st Cong. ch. and so. m. c. 11.85;	27 52
Salem, Rev. N. Miner, 2, Mrs. E. S. Miner, 2, N. E. Miner, 1, Sammie C. Miner, 13c., Gertie E. Hyde, 12c.;	5 25—403 29
Tolland co. Aux. Soc. C. H. Dilling- ham, Tr.	
West Stafford, Cong. ch. and so.	11 35

Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Killingly, Dayville Cong. ch. and so. m. c.	1 25
West Woodstock, Rev. W. H. Kings- bury,	2 00
Woodstock, 1st Cong. ch. and so. m. c.	25 00—28 25
	<u>1,719 50</u>
Legacies. — Norwich, Mrs. William A. Buckingham,	600 00
	<u>2,219 50</u>

NEW YORK.

Buffalo and vicinity. H. Stillman, Agent.	
Lancaster, Pres. ch., to const. E. F. FRENCH, H. M.	100 00
Geneva and vicinity. W. H. Smith, Agent.	
Geneva, Pres. ch. m. c. 6 months,	21 44
Himrods, Mrs. Hester Ayres,	10 00—31 44
Monroe Co. and vicinity. William Alling, Agent.	
Spencerport, Mrs. S. Weare, for a student in Harpoot,	27 30
New York and Brooklyn, Agency of the Board Bible House.	
Of wh. from 1st Pres. ch. (Brook- lyn), (of wh. from Fisher Howe, 100; James R. Taylor, 100; E. H. Babcock, to const. Mrs. C. L. BABCOCK, H. M., 100; J. Camp- bell, 50), 390; Mercer st. Pres. ch., Dry Dock Mission (of wh. from Otis W. Booth, to const. Rev. E. SEYMOUR, H. M., 50), 61.56; Bedford Cong. ch. and so. (Brooklyn), 35.92; 4th Av. Pres. ch. m. c. 28.17; Union Theol. Sem'y m. c. 22.90; 14th st. Pres. ch. m. c. 17.84; Harlem, Cong. ch. and so. m. c. 16.30; Mrs. Seth Bliss, 10;	607 69
	<u>766 43</u>
Albion, Pres. ch. to const. J. H. ROYCE, H. M. 72.45, less exc. 18c.;	72 27
Batavia, Pres. ch., to const. ELIZA- BETH L. LOBN, H. M.	118 30
Branchport, Rev. C. Francisco,	5 00
Brownville, Pres. ch.	15 00
Canisteo, Pres. ch.	5 00
Cape Vincent, Pres. ch.	12 00
Centre Lisle, Cong. ch. and so.	6 00
Corfu, Pres. ch.	5 00
Dansville, Pres. ch. of wh. from Rev. S. Jessup, 5, Mrs. M. B. Farwell, 5, Birdie Niles, 1.34;	98 00
Dexter, Pres. ch., ann. coll. 12, m. c., in part, 6.61;	18 61
Durham, 1st Pres. ch. m. c.	11 43
Fayette, Elias Zöllner,	1 00
Glen's Falls, Pres. ch.	115 00
Gloversville, Cong. ch. and so., add'l, of wh. from Mr. and Mrs. U. M. Place, to const. Mrs. MARIA H. FOSTER, N. Y. City, and ANGELINE HALL, Gloversville, N. Y., 200;	470 25
Harpersfield, Cong. ch. and so.	27 85
Homer, Cong. ch., Mrs. Electa Root, by Rev. Dr. Holbrook,	100 00
Hoosick Falls, Pres. ch.	50 50
Hornellsville, Pres. ch.	55 00
Ithaca, Pres. ch., add'l, 1.45; Mrs. Sarah Downing, 5;	6 45
Jamestown, Pres. ch.	52 30
Leyden, Mary A. Lord,	15 00
Milton, a friend,	1 00
Niagara Falls, X, Y, Z,	10 00
Otisco, Caroline King, 14, less exc., 10c.	13 90
Pekin, Abigail Peck,	12 00
Perry Centre, Cong. ch. and so., an- nual coll.	30 00
Pompey, Mrs. L. Childs,	2 00
Poughkeepsie, Pres. ch. m. c.	52 10
Red Creek, Gilbert Brewster,	1 00
Ridgebury, Pres. ch.	40 00

Rochester, 1st Pres. ch. (of wh. from G. C. Buell, 100), 253.80; Plymouth Cong. ch., W. S. Lee, 25;	278 80
Rushville, Cong. ch. and so.	30 00
Schenectady, Cong. ch. and so.	16 00
Seneca Falls, Pres. ch., to const. JAMES SANDERSON, Jr., H. M.	132 27
Sodus, Pres. ch.	5 00
Stamford, Pres. ch. of the Head of Delaware, annual coll.	18 00
Victor, Pres. ch.	43 62
York, Cong. church, W. H. Goddard,	5 00—1,950 65
	2,717 08

<i>Legacies.</i> —Canandaigua, Mrs. C. P. Cobb,	20 00
Fredonia, Haven Brigham, by W. H. Brigham, 500, less tax and expenses, \$1.18,	468 82
Geneva, Henry Dwight, add'l, by Edmund Dwight,	1,050 00
Syracuse, William Clark, by A. A. Howlett, Ex'r, 1,000, less tax, 60,	940 00—2,478 82
	5,195 90

NEW JERSEY.

—, a friend,	1 00
Belvidere, 2d Pres. ch., add'l,	101 00
Boonton, 1st Pres. ch.	33 46
Brickshurg, Mrs. Henry A. De Forest,	10 00
Jersey City, 2d Pres. ch. m. c.	103 08
Madison, Pres. ch.	135 69
North Hardistow, Pres. ch.	45 00
Springfield, Rev. O. L. Kirtland,	10 00—439 23

PENNSYLVANIA.

By S. Work, Agent, Philadelphia.	
Delaware Water Gap, Mountain Pres. ch. m. c.	10 00
East Whiteland, Pres. church,	18 07
Philadelphia, Buttonwood st. Pres. ch. 406; Pine st. Pres. ch. 268.25;	
Western Pres. ch. 51; Bethesda Pres. ch. 19.07; Lombard st. Central Pres. ch. 20; Rev. Jeremiah Miller, 15;	779 32
Reeseville, Pres. church,	9 35—816 74
Dauphin, Pres. ch.	23 30
Edinboro', Pres. ch. (of wh. from Mrs. I. R. Keeder, 6, Mr. and Mrs. I. Frye, 4, for China), to const. I. R. KEEDER, H. M.	104 00
Lock Haven, G. B. Perkins,	3 39
Philadelphia, Theodore Biss, to const. Rev. S. W. DUFFIELD and ARTHUR A. BLISS, H. M., 200; "Philadelphos," 100; J. M. Van Harlingen, 100; J. D. L. 50;	450 00—580 69
	1,397 43

DELAWARE.

Middletown, Forest Pres. ch.	9 11
Wilmington, Rev. William Aikman,	10 00—19 11

MARYLAND.

Darnstown, John Darby,	5 00
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DISTRICT OF COLUMBIA.

Washington, Rev. John C. Smith, D. D., to const. Rev. GEORGE H. SMITH, H. M.	50 00
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ALABAMA.

Mobile, G. Horton, 5, Miss Mary L. Horton, 5;	10 00
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TENNESSEE.

Columbia, colored friends, by Miss C. R. Watt, Teacher, for Rev. T. C. Trowbridge's mission,	5 00
Fullen's Depot, Mrs. Mary M. Earnest, for the Nestorian Mission,	3 00
Kingsport, Miss E. A. Bachman, 4, Joseph Lynn, 1;	5 00
Lookout Mountain, Educational Institutions, m. c.	5 00
McMillan's Station, S. D. Cole,	4 00
Washington (Knox county), Pres. ch.	5 50—27 50

KENTUCKY.

Greenupsburg, A. C. V.,	5 00
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OHIO.

By William Scott, Agent, Cincinnati.	
Cincinnati, 3d Pres. ch. m. c. 22.15;	
2d Pres. ch. m. c. 10;	32 15
Rome, Pres. ch.	5 00
Sandy Spring, Pres. ch.	5 00
Walnut Hills, Lane Sem'y ch. m. c.	3 10—45 25
Cleveland, 1st Pres. ch. m. c.	23 20
Coshocton, 2d Pres. ch.	33 00
Dayton, East Pres. ch.	26 23
Four Corners, Cong. ch. and so. m. c.	7 27
Huntington, Cong. ch. and so. 21.25.	
Rev. A. R. Clark and wife, 50;	71 25
Kinsman, Pres. ch. and cong., of wh. from coll 23.23, m. c. 25, Rev. H. B. Eldred, 10, John Christy, 10, Thomas Kinsman, 10, Benjamin Allen, 10, L. C. Perkins, 10;	98 23
Logan, Rev. W. A. Bosworth, for China,	25 00
Marietta, Cong. ch. and so., ann. coll., add'l, 25; a friend, 5;	30 00
Maumee City, 1st Pres. ch. and s. s., 45, less exc. 25c.;	44 75
Mineral Ridge, 1st Pres. ch.	25 00
Putnam, Pres. ch., ann. coll. (of wh. from C. W. Potwin, Zanesville, to const. Mrs. Sarah S. Potwin, H. M., 100), 364, m. c. 50;	414 00
Walnut Hills, Rev. Henry Smith, D. D.	25 00
Wellington, 1st Cong. ch. and so., add'l,	8 00
West Farmington, a friend,	2 00—832 93
	878 18

INDIANA.

Bethany, Pres. ch.	7 45
Bethel, Pres. ch.	12 45
Concord, Pres. ch.	9 50
Connersville, 2d Pres. ch.	17 37
Danville, Pres. ch.	94 50
Gosport, Pres. ch.	6 25
Greenwood, Pres. ch.	1 75
Huntington, 1st Pres. ch. m. c., for February,	9 30
Indianapolis, Individuals, by W. N. Jackson,	7 89
Jordan Village, Pres. ch.	6 75
Logansport, Pres. (N. S.) church,	15 00
Madison, D. S. Q.	10 00
Marion, Pres. ch.	12 00
Poland, Pres. ch.	9 55
Rockfield, Pres. ch.	10 00
Rockville, Pres. ch.	27 95
Seelyville, A. Bishop,	5 00
Southport, Pres. ch.	5 36
Terre Haute, Cong. ch. and so.	31 20—239 27

ILLINOIS.

Big Rock, Cong. ch. and so.	3 00
Bloomington, 1st Pres. ch.	37 85
Chicago, Woman's Board of Missions for the Interior (of wh. for the support of Miss Mary H. Porter, Peking, China, 550, Miss N. J. Dean, Oromiah, Persia, 275, and Miss Martha S. Taylor, Madura, India, in part), 1,226.55; 8th Pres. ch. m. c. 14.35; earnings of a Theol. Student, 5;	1,245 90
Fairbury, Pres. ch.	3 50
Jacksonville, 1st Pres. ch.	100 00
Joliet, 1st Pres. ch., annual contribution; in part,	26 00
Lake Forest, Pres. ch. m. c.	27 00
Ottawa, 1st Cong. ch. and so., annual coll.	8 00
Pana, Rev. James S. Walton,	5 00
Paxton, Cong. ch. and so.	15 00
Payson, Cong. ch. and so. m. c.	26 50
Peoria, George L. Lucas,	10 00
Rushville, Pres. ch. m. c.	11 00
Somonauk, Pres. ch. m. c.	5 86
Springfield, 2d Pres. ch., Jos. Thayer, 100, L. C. Boynton and wife, 25, G. M. Brinkerhoff and wife, 10, W. D. Ward, 10, others, 160;	305 00
Virdeu, Pres. ch.	14 50—1,844 11

MICHIGAN.

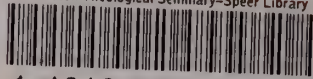
Detroit, 2d Cong. ch. and so.	49 00
Farmer's Creek, Mrs. O. Morse,	10 00

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